

THE
Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

APRIL, 1918

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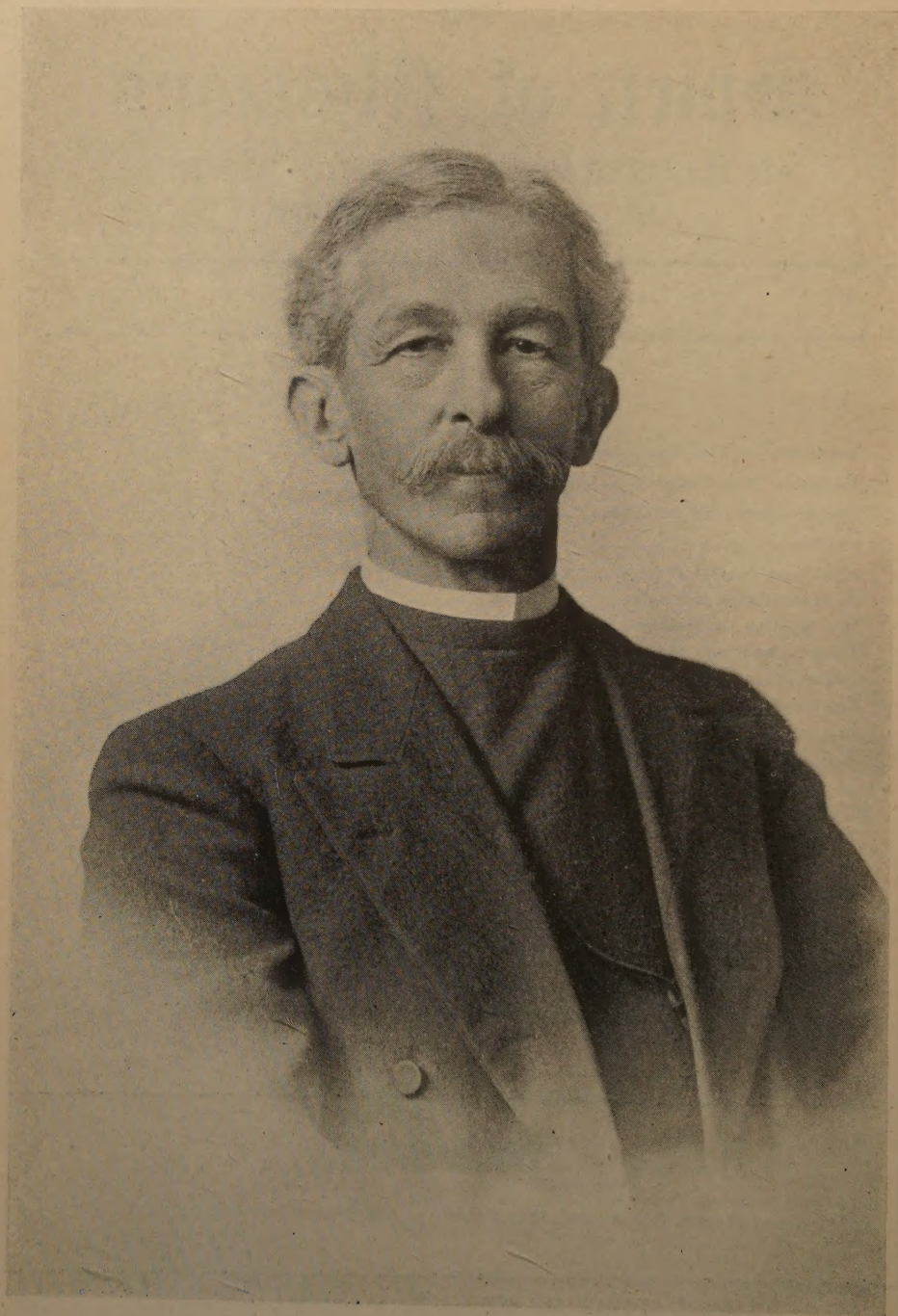
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THE RIGHT REVEREND FRANCIS KEY BROOKE, D.D.

Bishop of Oklahoma
Consecrated January 6, 1893

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIII

April, 1918

No. 4

THE PROGRESS OF THE KINGDOM

✠
He Is Risen
The Lord Is Risen Indeed
✠

EASTER! Good Friday comes with added solemnity as the anniversary of our entering into war, but no gloom or sorrow or sadness can take away the real joy of Easter. It is a commonplace to say that many men are discovering this joy afresh. What must it be to face the problems of life and the certainty of death without the Christian hope? For centuries the Church has tried to instill this hope into the hearts of men, and as Easter dawns the same glad cry "He is risen!" is heard in many lands and many tongues. But there is much yet to be done. As we look confidently to the successful conclusion of the war of the nations, so we look confidently to the day when all men shall acknowledge the King of Kings and Lord of Lords, and when the spring festival of a heathen religion shall have become the great Feast of Easter.

FROM the accounts that have come to us from various sources, Bishop Lloyd and Archdeacon Schofield are successfully accomplishing the mission they were sent to perform. Owing to conditions it is impossible to receive letters promptly. An interesting one describing their reception is given on another page, and in personal letters which have come to one or another Bishop Lloyd and Archdeacon Schofield speak of being well and able to visit a great many points. From cables that have been received at the office it is understood that the bishop will be able to start for home soon, but at this writing no exact date can be given, nor can any definite information be had as to the route which will be taken. The fact of most importance now and for which we all give thanks is that all is going well with the mission.

Latest Word
From
Bishop Lloyd

The Progress of the Kingdom

TWENTY-FIVE years ago the Reverend Francis Key Brooke was consecrated Bishop of Oklahoma and Indian Territory.

**Bishop
Brooke**

He went from parish life in Trinity Church,

Atchison, Kansas, to take the part of chief shepherd in this newly-created missionary jurisdiction. The story of those twenty-five years is one which the Church has had to learn in large measure from others, because the bishop is most reluctant to speak about himself or his own work. That the work has been faithfully done, all know; that much has been accomplished anyone can see; that more has not been done is due simply to the fact that for one reason or another sufficient men and means have not been put at Bishop Brooke's disposal. The changes which he has witnessed represent the growth of prairies into cities and the replacing of tens by thousands, and the story of the Church in Oklahoma is one which will never lose its interest.

CHRISt Church Mission, Anvik, will always have a very real interest for Church folk because it was the first of our missions in Alaska.

Anvik

Recently the little church erected with half of the United Offering of 1889 was repaired and a substantial foundation built. Now comes an account of the beginning of very much larger building operations which Dr. Chapman plans to occupy several years. The story which we give in this issue is of interest to us all because it is making more secure the Church's work at this well-known point. The man on the street is attracted by the zeal and enthusiasm of the busy missionary who successfully wrestles with problems that worry the experienced builder; the Churchman is encouraged and sustained in his interest by the fact that despite present-day

conditions the Church's mission at the outposts is being made more secure; the Indian people for whom the work is being done are cheered by this added testimony to our interest in their welfare, and by being employed in the actual construction are taught how to handle the building materials which they themselves can most easily procure. Dr. Chapman in his wisdom is quite content to allow the buildings to proceed slowly with native help rather than quickly by employing outside labor.

The Church has very often expressed Her interest in Christ Church Mission, Anvik, and the man who has guided that work from its foundation, and She rejoices to know that buildings are being erected which for many years to come will stand as monuments to his wisdom and consecration.

IN the mid-Pacific the world has met, and as vessels have sailed to and from the Orient and Occident they have touched at the little group of islands halfway, carrying with them

**Bishop
Restarick**

the atmosphere and peoples of all countries. Beside the people native to the islands, there are Americans and English, Japanese, Chinese and Koreans, with scatterings of other nations. The work of the Church in this region has been of fascinating interest. The Bishop of Honolulu has recently celebrated his fifteenth anniversary and the story of what has been wrought in those fifteen years is a many-sided one and interesting from all points of view. Much has been accomplished materially and the spiritual results have been widely felt, for to many places have gone missionaries who were first interested and trained in the Church in Hawaii. Bishop Restarick, while technically Bishop of Honolulu, has really ministered to much of the Church and Honolulu's influence has been felt far and wide.

The Progress of the Kingdom

DURING the last eight years no member of the Board of Missions has done more conscientious and

**William R.
Stirling**

constructive work for the Church's Mission than Mr. William R. Stirling.

Elected in 1910 by the Province of the Midwest under the new plan of representation adopted in that year, he continued to serve until his sudden death at his home in Chicago on March third. Mr. Stirling brought to the mission work of the Church the same qualities that had made him a power in the early years of the Brotherhood of St. Andrew, when with his friend James L. Houghteling he rallied the young men of the Church for the extension of God's Kingdom. His rugged Scotch manliness made him impatient of inefficiency and half-heartedness. Once enlisted in a cause he gave the best of his strength and thought to it to a degree that inspired his associates.

Many years ago he was chosen a member of the diocesan board of missions in Chicago. A brief experience convinced him that he and his fellow members, to say nothing of the people of the diocese, knew next to nothing of the needs and opportunities for Church extension. For some months he spent Saturday half holidays and Sundays visiting the mission-stations. Then, with charts and facts, he went before the congregations of the diocese with the result that in a year the diocesan missionary fund was doubled.

No sooner had he become a member of the Board of Missions than Mr. Stirling began to study the facts with regard to the support given by congregations to the Church's Mission. What he learned he applied in his own parishes and especially in the Church of the Holy Spirit, Lake Forest, where he had his out-of-town home. His unswerving support of his rector and his championship of the cause before his fellow laymen resulted last year in this suburban parish giving eight

times as much as it gave nine years ago.

His accurate business methods and his profound sense of trusteeship led him to inquire with minute care into all proposals for the expenditure of the Church's funds and to expect proper reports of the use made of and results secured by the appropriations of the Board of Missions. His incisive questions and suggestions at each meeting of the Board indicated the careful thought he had given to the work in the intervals between meetings. They stimulated officers and members alike to better service.

In spite of pressing business obligations Mr. Stirling freely gave of his scant leisure to speak in various parts of the country on behalf of the Church's work. Everywhere his direct, practical presentation of the privilege of missionary support profoundly impressed the business men who heard him and gave to many an entirely new vision of a man's life as an opportunity for service to others.—J. w. w.

CHARLES G. SAUNDERS, a member of the Board of Missions since 1910, died suddenly on the nineteenth of February in the seventy-first year of his age. In Massa-

**Charles G.
Saunders**

chusetts he was long a member of the diocesan convention and of the Standing Committee, and was chancellor of the diocese. Since 1895 he had represented his diocese in General Convention, where his industry, his capacity for carrying on legislative business, and his exceptional learning in the canon law made him one of the most useful members of the House of Deputies. The same qualities distinguished him in the Board of Missions, and in every branch of the Church's work in which he was called upon to engage.

Mr. Saunders believed intensely in the Church. To him it was One, Holy,

The Progress of the Kingdom

Catholic, Apostolic. He longed for its actual unity and labored to promote it. As the Body of Christ he saw in it the way of salvation. Its mission to make God known to men was to his mind the greatest enterprise in the world. Thinking in such terms of the Church Universal he saw it represented among us by the Protestant Episcopal Communion, and to this he paid life-long homage in affection and by service. While not insensible of its imperfections, he preferred to see its virtues. He would not disparage it before the world, or spend his time in pointing out its shortcomings or apologizing for its failures. Rather, in the spirit in which Saint Paul wrote to the Church at Ephesus, he was captivated by its glorious relation to the living Lord. In the power of this transcendent motive he cheerfully gave to the service of the Church, without thought of merit or reward, the talents which the Lord had entrusted to him.

Whatever standard be applied to Mr. Saunders, whether it be the standard of spiritual disposition or the standard of outward service, he was numbered in the Kingdom of God. The fruits of the Spirit were manifest in his life, and he served the Lord with gladness all his days. The work of the Church, for time and for eternity, is done by a relatively small number of its members. Of that number was our beloved colleague, whom we mourn in that he has been taken from us, whom we cherish in that he lives with Christ.

G. Z.

THE hazardous journey which Bishop Colmore recently took from the Dominican Republic to Haiti reminds one of some of the journeys of early missionaries in more distant lands, and carries us still farther back to Saint Paul's journeys in his work of preaching the Gospel. The modern mission-

"In
Journeys
Off"

ary has still to face danger and it takes a manly man to lead in things pertaining to the Kingdom of God. There is still call for the heroic and the Church is fortunate to have such leaders as Bishop Colmore.

A NUMBER of letters are being received at the office testifying to the fact that copies of **THE SPIRIT OF MISSIONS** are not reaching our readers as promptly as formerly. It is probable that most of our subscribers have become acquainted with the conditions in the mails recently through notices in other periodicals, but we add this word to what they have already read on the subject to explain that **THE SPIRIT OF MISSIONS** goes promptly to press on the twentieth of the month and the first copies are in the mails by the twenty-fifth. Whatever delay there is in the receipt of copies is due to the fact that the mails appear to be very much slower owing to great congestion. As New York City is the greatest publishing center there is relatively more serious congestion. We have inquired into the matter and the authorities seem to be doing all that they can to relieve the situation, but it is one which we must all recognize and expect. Will our subscribers therefore allow at least two weeks before writing to say that their copies have not been received.

**Delays in
the Mails**

OUR little Mexican merchant on the cover of the February issue we find is really a little Porto Rican.

**A Long
Distance
Camera**

We are indebted for this information to the Reverend Frank A. Saylor of Mayaguez, who explains that the little fellow comes almost daily to Saint Andrew's Mission with fruit, and says he knows how to sell two cents' worth of bananas for three cents!



THE SANCTUARY OF MISSIONS

"WELCOME, happy morning!" age to age shall say;

Hell today is vanquished, heaven is won today!

Lo! the dead is living, God for evermore,

Him, their true Creator, all His works adore!

Thou, of life the author, death didst undergo,

Tread the path of darkness, saving strength to show;

Come then, True and Faithful, now fulfill Thy word;

'Tis Thine own third morning: rise O buried Lord!



THANKSGIVINGS

WE thank Thee—
For Bishop Brooke's twenty-five years of labor in Oklahoma. (Page 235.)

For the substantial progress being made at Christ Church Mission, Anvik. (Page 245.)

For the results which have come from the labors of Bishop Restarick in Honolulu. (Page 249.)

For the way in which the Church is making an impression on Japan. (Pages 259 and 263.)

For the life and growth of the Church in New Hampshire. (Page 275.)



INTERCESSIONS

WE pray Thee—
That the Church may more surely recognize her opportunities in Oklahoma, and that the bishop may be encouraged and sustained in the work. (Page 235.)

That heathen nations may come to know the great Feast of Easter. (Page 241.)

That those who are laying foundations in Santo Domingo may be guided by Thy Spirit in all things. (Page 255.)

That the work recently begun in New Mexico may bring many to a sure knowledge of Thee. (Page 264.)

That the House of Hope at Nopala may be the cause of strengthening the hope and faith of many. (Page 281.)



PRAYERS

ALMIGHTY GOD, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*



For the President of the Board

OUR LORD, the protector of all that trust in Thee, hear us who pray for the president of the Board of Missions as he journeys on sea and land; Guard him from all dangers, from the violence of enemies, from sickness and fatigue, and from every evil to which he may be exposed. Guide him as he plans for the progress of Thy Kingdom; Give the people of Liberia readiness and wisdom to help him in every way; And may it please Thee to bring him safely home again to serve Thy Church in gladness. Hear our prayer, Blessed Saviour, Thou Who with the Father and the Holy Ghost art one God world without end. *Amen.*

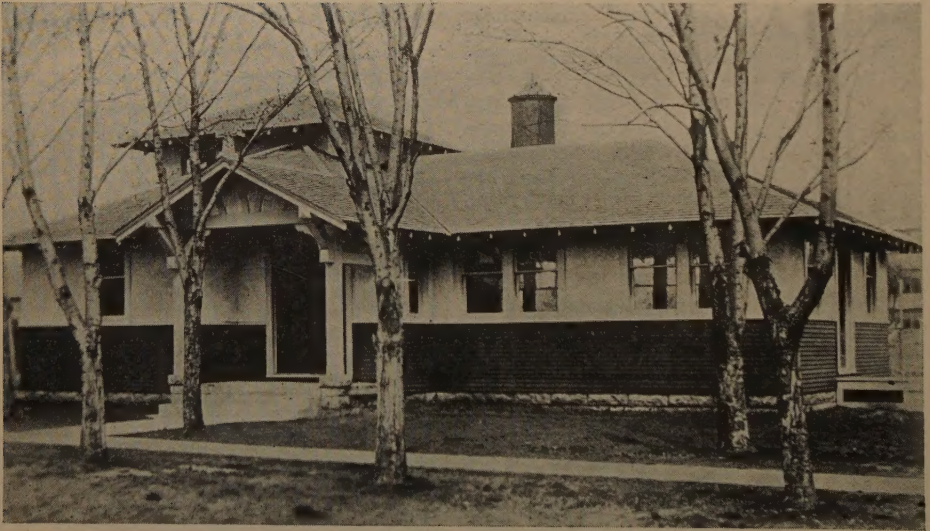
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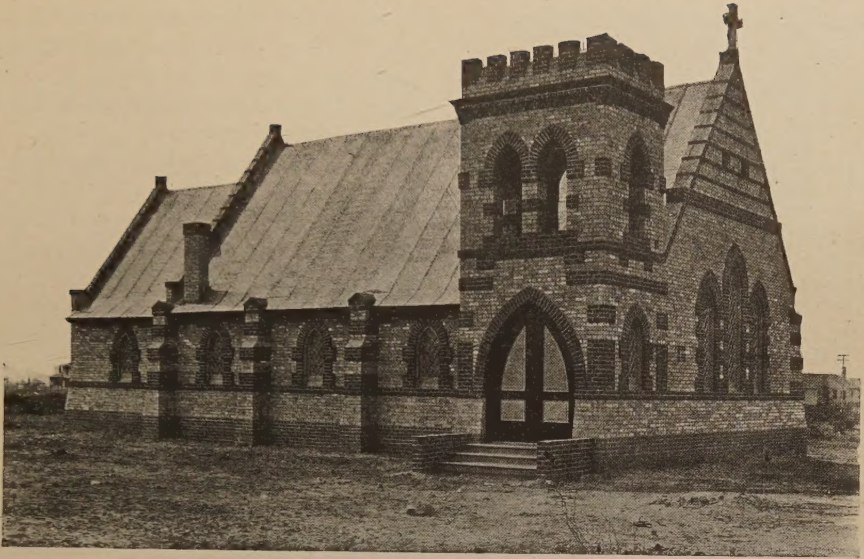




KING HALL, NORMAN, OKLAHOMA
A hostel for Church girls who attend the state university



GRACE CHAPEL, PONCA CITY, OKLAHOMA
A late type of the small church



SAINT PAUL'S CATHEDRAL, OKLAHOMA CITY

OKLAHOMA

By Bishop Brooke



SAINT JOHN'S
CHURCH, NORMAN

O KLAHOMA, geographically, is just south of the central state of this country, Kansas. Topographically it is a mingling of the states of Kansas, Missouri, Texas, and Arkansas,

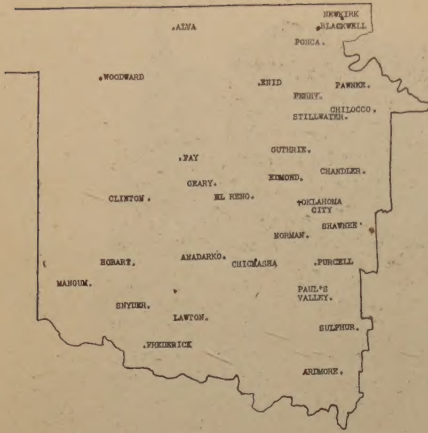
which are its boundaries. In the far west are level plains like West Kansas and Texas; in the middle section, rolling prairies broken by scrub timber and shallow river valleys; in the far east a broken hill country well timbered, with broad river bottoms, like Arkansas and Missouri. Two great tributaries of the Mississippi, the Arkansas and the Red River, drain all its waters into the Gulf of Mexico.

Historically it is, like all the Middle West, a little known Indian habitat.

Primitive tribes lived here before Columbus came. Mound builders raised their strange, little understood monuments and left their relics. Earth house and grass hut people followed. Then a few of the nomadic wigwam or tepee Indians wandered about in it. Osages, Caddos, Quapaws, Kiowas, Comanches, little known peoples, hunters, fishers, fighters, had uncertain and shifting homes here. It became a part of the claimed and disputed lands of Spain and France. But very few white men entered it; none stayed to make homes.

In 1803 it became national property as a part of President Jefferson's "Louisiana Purchase". From then to the end of the second decade of the nineteenth century it was little explored, and settled not at all, save for the placing of a few army posts and traders' villages. Then between 1820

Oklahoma



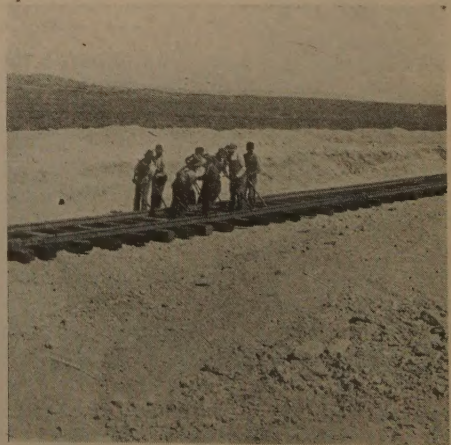
MISSIONARY DISTRICT OF OKLAHOMA

and 1835 came its gradual shaping into the "Indian Territory", that is the habitat for the great Indian Nations of the southern states, forced by the aggression of the white man to leave their homes there, and by compulsion to trade them for this land. Thus, as Indian Territory with Creeks, Cherokees, Choctaws, Chickasaws and Seminoles, civilized and organized Indian commonwealths occupying the east half, and owning it all, but with wilder wandering Indians, Kiowas, Comanches, and the like roaming over the west part, it gradually was surrounded by well populated white communities, so that by the time the first legal white settlement was made, in 1889, the territory, purely Indian in population, save for a few soldiers, agents, and traders, with a population of not quite 100,000, was bordered by great states whose aggregate population was near to 9,000,000.

Railroads had been built across it to connect Texas with the north and east. Then came the opening of smaller western reservations and tracts to white settlement, each Indian being allotted a quarter section and the tribe paid for the rest, and the remainder became, not in months and years, but

in days and hours, the home of Kansas, Texas, Arkansas and Missouri settlers, thousands of them, at a time. One of the early drawings of land is shown on the cover.

Presently the Indian Nations, the Five Tribes, civilized and fairly well governed, felt the pressure too great. By treaty, not always unanimously or freely granted, they divided their lands and property hitherto held by the tribe only, among themselves, abolished their governments, merged their social and tribal identity with their thousands of white neighbors and became citizens of the United States. This was both gradual and rapid, astonishingly rapid. It was all done between 1889 and 1907. In 1889 all was Indian Territory. In 1907 all became Oklahoma, a state admitted to the Union with 1,500,000 population, named from the territory which had grown up under Federal care in the center and west, and whose name, strangely enough, is that of no tribe, or nation, or personage, but only that of an unsettled and debatable bit of land in the center of the territory, "the Oklahoma country", meaning in the Choctaw tongue, so far as can be learned, the "Red Man's land".



A HIGHWAY ACROSS THE DESERT
Building the Western Pacific Railroad



THE BISHOP'S HOUSE, OKLAHOMA CITY

So, beginning scarce twenty-eight years ago, as a white man's community, the state stands today about the twentieth in size, strong, prosperous (but only so after years of poverty), a commonwealth of size and character that has done in twenty-five years what its neighbors have done in sixty years.

When, after 400,000 people had gathered here it became a missionary field of this Church, its new bishop, with two white priests and one almost lost Indian deacon, the relic of an abandoned Indian mission of the early eighties, found it hard to make it plain to this dear Church that something quite unprecedented was being done here, and only too gradually and slowly were we able to catch up with and keep pace with the surprising development. Instead of \$2,000 a year, \$10,000 should have been invested. But it was hard to make it real to the people of the East, when (for instance) a tract of land 165 by 65 miles was settled, almost every foot of it, in a single day

by 275,000 people, in September, 1893, that old-fashioned, slow-going methods would not do. So the Church struggled on, among an indifferent or unfriendly and poor people, only gradually meeting its opportunities and calls for help.

At the end of ten years (1903) thirty-three church buildings and eleven rectories, small and inadequate, had been built, fifteen clergy had been gathered, a hospital and a bishop's house built, and some 1,300 communicants gathered and cared for. But by that time there were a *million* people here. Then, seven years later (1910), it seemed best to divide the district then grown to have 1,700,000 people. Eastern Oklahoma was set off and the capable, energetic, successful, development of that region, where is the most fertile land, the most mineral wealth, in oil, coal, zinc, lead and natural gas, has gone forward under the stimulating and wise work of Bishop Thurston and his co-laborers.



INDIAN FARMER IN HIS CORNFIELD

In 1909 the whole state showed twenty working clergy, 2,800 communicants, 1,000 Sunday-school children, forty-three churches, fifteen rectories, and gifts for our own work of \$37,000. After seven years of separate work the two districts show combined a working clergy staff of twenty-seven (several fields vacant), 3,808 communicants, 1,500 Sunday-school children, and this work housed in fifty-four churches and chapels, sixteen rectories, two episcopal residences (Oklahoma City and Muskogee), All Saints' Hospital at McAlester, and King Hall, the Church House for women, at the State University. The people gave \$42,000 for their own work and for missions. Division has borne good fruit. Two bishops were needed with such a large body of people so rapidly gathered. From 1910 Bishop Thurston has been the wise spokesman for Eastern Oklahoma, but so closely interwoven is the history of one district with another for the first seventeen years and longer, that this trespassing on his preserve must, and I am sure will, be pardoned.

What has been the nature and methods of our work? Among the most of our people, just this: the bishop would go into a new town, or an older one where no Church services were held—perhaps he was invited by some one or two or three of our Church people, often not—a church building, often unfinished, would be borrowed, sometimes a hall or lodge room, sometimes an unfinished store room or office, but oftenest a Methodist, or Presbyterian, or Baptist church (for they were on the ground early); an evening service at night, a Holy Communion in the morning (often in some modest dining-room or living-room); visits would be made from house to house, sometimes the bishop distributed the advertising dodgers which he had printed, by his own hands. The Church people so gathered, or those otherwise interested, would be organized into a woman's guild, and, if there were men enough, a mission vestry. Arrangements for further services would be made and small pledges for support asked for. Perhaps at once, perhaps not for a good many weeks or months, funds would be raised to buy a lot, or at first to rent and furnish a room for services and Sunday-school. Then, out of what he had begged from Eastern Church people, sometimes with a loan, sometimes a gift from the Church Building Fund Commission, the bishop would eke out the gifts of the people and a little church would go up. Then, if he had another missionary to whom he could turn it over, the bishop would place it in his charge, and "go on to the next towns". Sometimes it was done quickly, in a few weeks. Sometimes the work dragged, there was delay and often discouragement. The bishop was generally the pioneer, not always, but mostly, in about seven cases out of eight.

Presently, as work multiplied, and many hungry places wanted services and care, we had for a while a general missionary to help. A few at a time,

Oklahoma

and often not till they had been needed a long time, there came to the fields faithful missionaries—priests, deacons, lay-readers, some few devoted women; self-support increased and gains were made. Again, missions hopefully begun would wither and die; people moved away, or failed to work happily together and so to commend the Church to “them that are without”, and the mission would be closed up, or have to be begun all over again months or years later. This was done among a people, very few of whom cared for or knew anything of our Church and what She has to give them. Not, mostly, an irreligious or immoral people, just Kansas, Texas, Arkansas, Missouri and other western and southern people, like their neighbors in those states from which they came in such crowding thousands, and often so fast that their coming, always a deep interest, was yet a sore perplexity. It was a constant, engrossing, persistent effort to plant this Church where it was, sometimes, wanted only slightly by few, rejected by the many, distrusted—and despised even—by some, but where it was truly and sore-



IN GALA DRESS

ly needed. This is the story of the white work in Oklahoma. The statistics, given above, show its success and its failures. No schools were planted or founded or planned for. An elaborate and complete system of public education was undertaken and pushed vigorously by the state. A university—now with 1,400 students—an agricultural and mechanical college, six white normal schools and one for Negroes, a free college for women, and high schools, and grade schools in town and country; these have been the marvelous development of public education, free, generously equipped, endowed and supported.

Our effort has been to work with, not against, this enthusiasm for public and state education. We have done so only measurably and inadequately as yet. At the State University (Norman) we have our Church Home for women, King Hall, useful and wholesome in its usefulness. But it is but a fraction of our responsibility and duty. A Church with 3,800 communicants in 2,000,000 of people, not rich or even well-to-do, most of them, cannot do this work. Double what is now given



CHEYENNE BOYS

Oklahoma



CHRIST CHURCH, EL RENO

should be given by the General Church for work at the educational centers. Generous sums should be put in the bishops' hands to equip and reasonably endow the work at the university, the agricultural college, and at least a few of the six great normal schools, where upwards of 7,000 young people of both sexes gather every year. This is now this Church's great opportunity and responsibility.

From 1815 to 1889 nearly one-third of all the American Indians were gathered in Oklahoma. For fifty years the territory was absolutely untouched by us. Not so, thank God, by the Presbyterians, Methodists, Baptists, lesser Protestant bodies and Roman Catholics. They studded the ground with missions and schools. They gave money by thousands and workers by scores. When we began in 1893 there was for us only the pitiful remains of one mission to one tribe. Even for this I could never get adequate appropriation. Struggling against peculiar untoward conditions, Indian Department interference and mistaken regulation, with only a small field open, the Cheyenne Mission, these twenty years past has yet blessed and helped and taught not a few Indians, and been worth all the little money spent upon it. Now, new educational conditions, the rapid mingling and merging of Indians and whites in one community, the pre-emption of the field by other religious bodies, have made our work

so small that I see its end in its incorporation in the whole effort to make this a Christian commonwealth. The Indian as a tribesman is gone. The Indian as an American citizen is the Indian of Oklahoma. Our duty is to this people as a whole. People of Indian blood make no small part of every Church mission in Eastern Oklahoma. The 20,000 western Indians are fast being merged in the state's dense population. It is so that we must care for them hereafter. This is the Oklahoma field and outlook today. With all the lost and developed opportunities this Church has yet here a field of large openings and grave responsibilities. We have for thousands of these people "the more excellent way" in Faith, religious ideals, and social service. I feel that this is my last set appeal for this work. I have finished twenty-five years of it, years of many disappointments, sore sense of failure, limited success, only measurably adequate foundation-laying. There is much yet to be built. I believe this Church will yet rise more nearly to Her responsibility, and on these foundations build up, by other hands, a worthy edifice of accomplishment. It is good to have been a living part of this wonderful making of an American commonwealth; a marvelous experience. May God make us wise, in the future, better to do our duty to this appealing field!



Indian farmer taking his crops to town

THE GREAT SPRING FESTIVAL

By J. A. Mitchell

THE deep rich tone of a great cathedral bell breaks the Sabbath stillness of an elm shaded street. Through the light and shadow the people are streaming at the summons into the welcoming portals of the church. There is a low hum of subdued voices, a pleasant laugh; the sun catches the sheen of silk and the brilliant blend of early summer colors; then all pass into the cool dimness of the interior.

The bell has ceased, but the still richer tones of the organ echo the sound, and as the whole assembly kneels in silent prayer, there comes a distant chanted "A-men". Then peals forth the great, glad volume of an Easter processional; the vast spaces reverberate it, human voices take up the strain and make it richer; the vested choir files in, their faces alight with the joy of song.

A solemn stillness and a deep voice: "He is risen. The Lord is risen indeed." The air is sweet and heavy with the smell of Easter lilies, the candle light but dimly reaches the great banks of flowers and reflects from the whiteness of the altar and clean linen; a subdued light from the stained windows falls upon the bowed heads of the worshipers, accentuating the extent of the spaces and leaving the tops of the great columns in mysterious darkness. All is restful and quiet; the air of worship is supreme. . . .



THE heavy clang of a temple bell resounds through a tree-filled vale, echoes from the rocky hillside, and down through bamboo groves toward the shore of an island-dotted lake. Here, it is partly drowned out by the moans and shrill cries of an host of beggars, but

the pilgrims still heed its insistent call. For today is the *Tshing Ming*, the great Spring festival, and from all quarters of China these pilgrims have come to do homage to their gods. They have come in sampans, in sedan chairs, afoot—and now in seemingly endless line they wind up the stone-paved way towards the temple.

The path is lined with beggars—human beings twisted and deformed by disease and suffering and devilish ingenuity into wrecks more horrible than imagination alone can conceive.



SOME OF THE PILGRIMS
"Orange pilgrim-bags slung over their shoulders"

The Great Spring Festival



BLIND!

The lame, the halt, the blind, the dumb, the diseased are gathered in that horrible line; they groan and call for alms, they beat their breasts and heads and point to their loathsome sores. And the pilgrims on their way to worship look on with seeming indifference as they throw "cash" in the baskets.

Out of this valley of death's shadow the stone way turns into a more restful scene—a great rocky vale where huge trees shade from the sun and define the path. A crumbling pavilion with typical upturned roof-corners guards the entrance. In it are venders of sweetmeats, sellers of trinkets, and money changers with great strings of cash—all loudly crying their wares. One side of the valley entrance is of vine-clung rock, which has been irregularly carved into contorted Buddhas with heavy drooping eyelids. From the black opening of a cave just below them there issues the smoke of burning punk and the droning voice of a priest.

But the stream of pilgrims does not break; down the tree-lined path it wends—men with pig-tails or wild uncut locks, clad in new blue gowns; old women and young with trousers and jackets of brilliant purple and blue, orange pilgrim-bags slung over their shoulders; ragged, shouting coolies, bearing aloft with heel jarring steps the sedan chairs of the wealthier travellers. And now in the rocky glen the temple itself looms up, impressive with its three-tiered roof of tiles and its red stained walls below, which stand out gaudily between the trees. The immense entrance gate, the flanking buildings, the stone paved courtyard—all are alive with chattering, joking humanity. Before the temple steps this confusion is at its height, for here stand the great metal urns in which each pilgrim lights his bundle of joss sticks. They blaze high and pervade all the atmosphere with their distinctive smell.

The great bell sounds again—a single clanging stroke—and the noisy crowd converges towards the entrance. It is dim and cool and vast within, but the vastness seems filled with three huge gods—hideous creations of carved wood, gilt and lacquer—which tower in their fierceness far up into the temple top. At their feet there stand three rows of yellow clad, shaven-headed priests, their hands joined in front as in supplication, but their immobile faces betraying indifference.



AN INCENSE URN



BUDDHAS CARVED IN FACE OF ROCK
One side of the valley entrance to the temple

Suddenly they break into a weird, droning chant—a vibrant nasal sound which grates upon the ear and arouses unpleasant sensations. The service has started. The people move restlessly about on the stone pavement, pressing in a close half-circle about the rows of priests. Their remarks are audible above the drone. A boy priest in dirty yellow renews the sputtering red candles.

An old woman, close to her three score years and ten, comes to worship. She has lighted her bundle of punk and thrown her coppers with a great jangle into the wooden bin, and now with an apathy born of long practice she bows before the lacquer gods—three times to each with joined hands—then sinks upon the mat, mumbles her formula of homage, and knocks her head feebly upon the floor. The head priest just in front of her is lead-

ing the service. He chants with his fellows—but more loudly—and at the ringing of a gong he sinks upon his knees and *kotows* in turn.

The people shift to get a better view. Those on the outskirts cannot see and begin to leave. Others come noisily in to take their places. Smiling indifference or mere curiosity is on every face. The head priest wearily rises and the discordant chanting begins anew. The light from the tiny shell panes of the temple doorway reflects from his smooth-shaven pate, shines upon the orange and yellow of his robes, upon the purple of the people's dress, upon the huge red pillars which stretch upward into the pungent blue smoke of the candles and punk. And the three great idols look down upon it all in hideous enjoyment of such fitting homage. It is an orgy of color, of sound, of confusion. . . .



Hauling out logs with a dog team



The concrete mixer which has proved so valuable

WINTER AND SUMMER PREPARATIONS FOR BUILDING AT ANVIK



THE LARGEST RAFT LYING IN FRONT OF THE MISSION

NEW BUILDINGS AT ANVIK

By the Reverend J. W. Chapman, D.D.



DR. CHAPMAN

I HAVE no excuses to offer for the fact that there are no new buildings at Anvik as yet. I have missed no opportunity that I am aware of, to get material or help. Our neighbors have

never been more willing or more efficient; and wet or dry they have stuck to the work for ten hours daily except during the fishing season when no one is expected or ought to be expected to build houses. I should like to dis-cour-se for a little upon what is in-volved in building in this little vil-lage in the wilderness.

In the first place, there is the item of logs. We have secured, in all, three rafts of logs, totaling 767. Beside

this, we have sawed "on shares" for our neighbors, and in this way we have secured a number of logs, so that the grand total is not far from 850. Two hundred and sixteen of these were cut in winter and hauled out to the bank of the Yukon with dogs and sled. Others were cut far up the Yukon and rafted down to Anvik. Lying in the water they were twenty-five feet lower than the sawmill. And to raise the grand total of 850 logs up the bank and saw them into lumber on what is known as the portable type of sawmill is something of a job in itself. We have on hand, beside the lumber that we have already used in construction, four hundred squared logs and some 30,000 feet of boards, joists and other dimension stuff.

The most important and at the same time the least conspicuous part of the work that we have done is that of building foundations. The advantages of good foundations can hardly be



MAKING THE EXCAVATION FOR THE NEW RECTORY

overestimated, and I have paid more attention to them than to any other feature of the building, and it is here that I feel my limitations as a builder most strongly. Concrete foundations are a new venture to us all, and we can only use our judgment, so far as it goes, and hope for better luck than we deserve. With a building programme on our hands involving considerable outlay and the erection of at least three buildings, I thought it best at the outset, to send for a small concrete mixer, operated by a gasoline engine. This cost us, freight included, \$350, and I now regard it as one of our best assets. Clean sand and gravel are easily obtained, and by the aid of the mixer the work of filling the forms goes on so rapidly that I have begun to regard concrete as cheaper construction material for us than wood. The launch starts off in the morning for a load of gravel, taking a scow and a gang of three or four workmen, and returns with a load in six hours. In the meantime, the mixer has pretty well disposed of the previous day's load. Not until the foundation of a

building has been laid, and the basement constructed, if it is to have one, do we feel that we can count with anything like security upon being able to occupy it on a given date. The work of framing the superstructure and enclosing it so as to be safe from the weather, at least, is quick and easy in comparison.

There is a very important and at the same time a very humble item in construction, that must not be overlooked: that is, excavation. We have been obliged to move a great deal of earth and this has required an unforeseen amount of time and expense.

One of the by-products of our building activities this summer was a woodshed made mostly of the lumber that comes off next the slab—the “wany” lumber, as it is called. This shed, twenty by forty feet—admirably framed and constructed under the capable direction of our neighbor and master-builder, Mr. W. C. Chase—was built by Mr. McConnell and two or three men in six days, while the main gang of men were at work at the saw-mill.



THE FIRST RAFT—180 LOGS—COMING IN

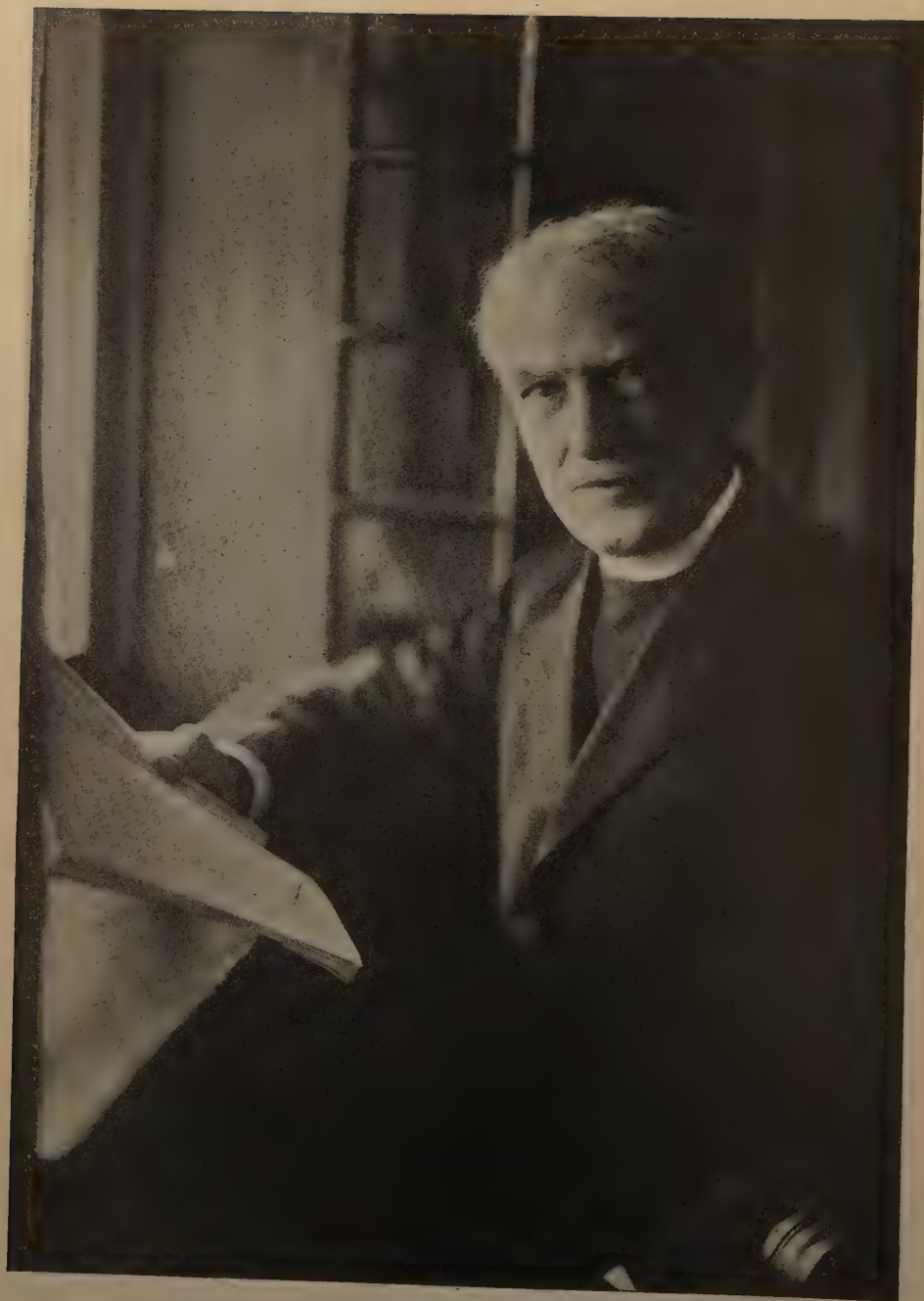
We are very much favored in the matter of help. Two of our white neighbors are thorough workmen. Thomas Reed has returned from his four years of training in the United States and the benefit that he has received shows in everything that he undertakes. The men of the village have joined in with a good will and have worked splendidly.

And the work has been a boon to everyone. Times have been slack. The restrictions on game have worked a hardship on some of the families; and woodchopping, which has afforded

a living for many in the past, has fallen off on account of the substitution of oil for fuel on many of the steamboats. Considering all these things, it has been a great pleasure to me to have had the administration of this matter, and to be able to look forward to two or three years more of building before the present programme is completed. It has never been my wish to send abroad for skilled workmen, and I rejoice to think that we are in a very practical way giving industrial training to the community in carrying on this work.



THE FIRST RAFT HAULED OUT



THE RIGHT REVEREND HENRY BOND RESTARICK, D.D.
Bishop of Honolulu

THE MEETING OF EAST AND WEST

By Bishop Restarick



CATHEDRAL
TOWER

HOW well we remember our first sight of Oahu and Honolulu. We really had little idea of what Hawaii was like and supposed we should feel isolated and lonely, but we have found that we have met more old friends traveling east or west, and made more new friends, than we should have done in any place of which we know. From the first moment the people gathered around the bishop in the kindest and most helpful way. When he was asked by a newspaper man what his policy was to be, the bishop said to get the people to pray and to work. How far under God he has been able to do so can only be seen in a measure by the outward progress which has been made.

Perhaps we shall understand the matter of the work in the Church best if after a brief account of its condition in 1902 we contrast it with present conditions.

It is no use to attempt to hide the fact that the Church in Hawaii was in a bad way. It was notorious that there were quarrels and factions and all kinds of troubles, political and ecclesiastical. Bishop Willis, who left the Islands in May, 1902, after spending thirty years in the work, had seen the overthrow of the monarchy and the political disturbances which came after it. But when he was invited to the Islands in 1912 he saw and rejoiced that differences in Church and State had been almost forgotten and that amity and good will prevailed.

When the new bishop first saw the cathedral he recognized the commence-

ment of a beautiful building, but its interior was in a state of dilapidation. Leaks from the roof had stained the walls. It was lighted by oil lamps. The seats were old, worm-eaten, and of half a dozen varieties. By the gifts of the people, without any aid from the States, new seats and electric lighting were provided the first year of the American Episcopate; then as time passed the nave was doubled in length, a tower was built, adjoining land was purchased, a memorial parish house was erected, an altar and pulpit of stone and a fine new organ were added which made marked improvements at the cathedral, the center of Church life in Honolulu and the Islands. Adjoining the cathedral, land and buildings were purchased for a boys' school, a new home was erected for Saint Andrew's Priory, a bishop's house was constructed, a large house was purchased as a home for working girls and students, a large church for the Chinese was built and provision made for the Japanese work, and land and buildings purchased for residences for Church workers. All of this was accomplished at an expenditure of \$337,500. On this large property in the heart of the city, situated on three sides of Emma Square, the only debt remaining is \$3,500 on a piece of land which has upon it rent-producing cottages, and \$4,000 on the bishop's house.

In Honolulu in 1902 there were three Church congregations. At the present time there are twelve congregations ministered to by ten priests—two more than there were in all the Islands in 1902. In the fifteen years, five churches have been built by us in Honolulu and two have been enlarged. Several churches, like Saint Elizabeth's, have two congregations, speaking different languages, who worship



THE FIFTIETH ANNIVERSARY OF THE FOUNDING OF THE PRIORY
The three venerable women seated in the center were present fifty years ago

at different hours. Without mentioning the names of clergy residences, settlement houses, parish houses, etc., we only say that there have been built or purchased by the Church in fifteen years, in Honolulu alone, forty-seven new buildings, large and small, upon which there is no debt except as above stated, and on cottages built for rent at Saint Elizabeth's, and the cottage just purchased as a center for work among Korean women and girls. The endowments have increased from \$7,000 to \$80,000.

On the other Islands, while the work is more difficult than in Honolulu, yet there has been gratifying progress. In 1902 there were two priests on the Island of Hawaii. Now there are six, besides two catechists. The buildings erected on Hawaii include two churches, three parsonages, and one parish hall. Extensive repairs have been made on other buildings.

On the Island of Maui, where there were two priests, there are now three, and there have been built two churches, three parsonages, a parish house, and a worker's cottage.

Without further dwelling upon figures, we need only say that Church property which in 1902 was valued by Bishop Willis, at \$101,000, is now valued on the low estimate of actual cost at \$700,000. By far the greater part of this has been given by people in these islands. Many who have given liberally have not been Churchmen.

From the spiritual side, it is difficult to give figures, but some indications may be obtained from statistics. Honolulu before 1902 practically gave nothing to missions except a little to the S. P. G. In the year ending May, 1917, while our assessment was about \$2,200 the amount was largely overpaid. The Sunday-school Lenten offering has grown from \$34 to \$1,770 in 1917. The Woman's Auxiliary, which had no existence in 1902, gave a total in money alone, not counting boxes, of \$2,306 in 1917. This does not take into account a large amount of money given through the bishop or direct to missionary work by those interested in it. In 1902 the communicants of the missionary district were given as 412, the report of 1917 gives



THE REVEREND PAUL TAJIMA AND JAPANESE CHRISTIANS AT HILO

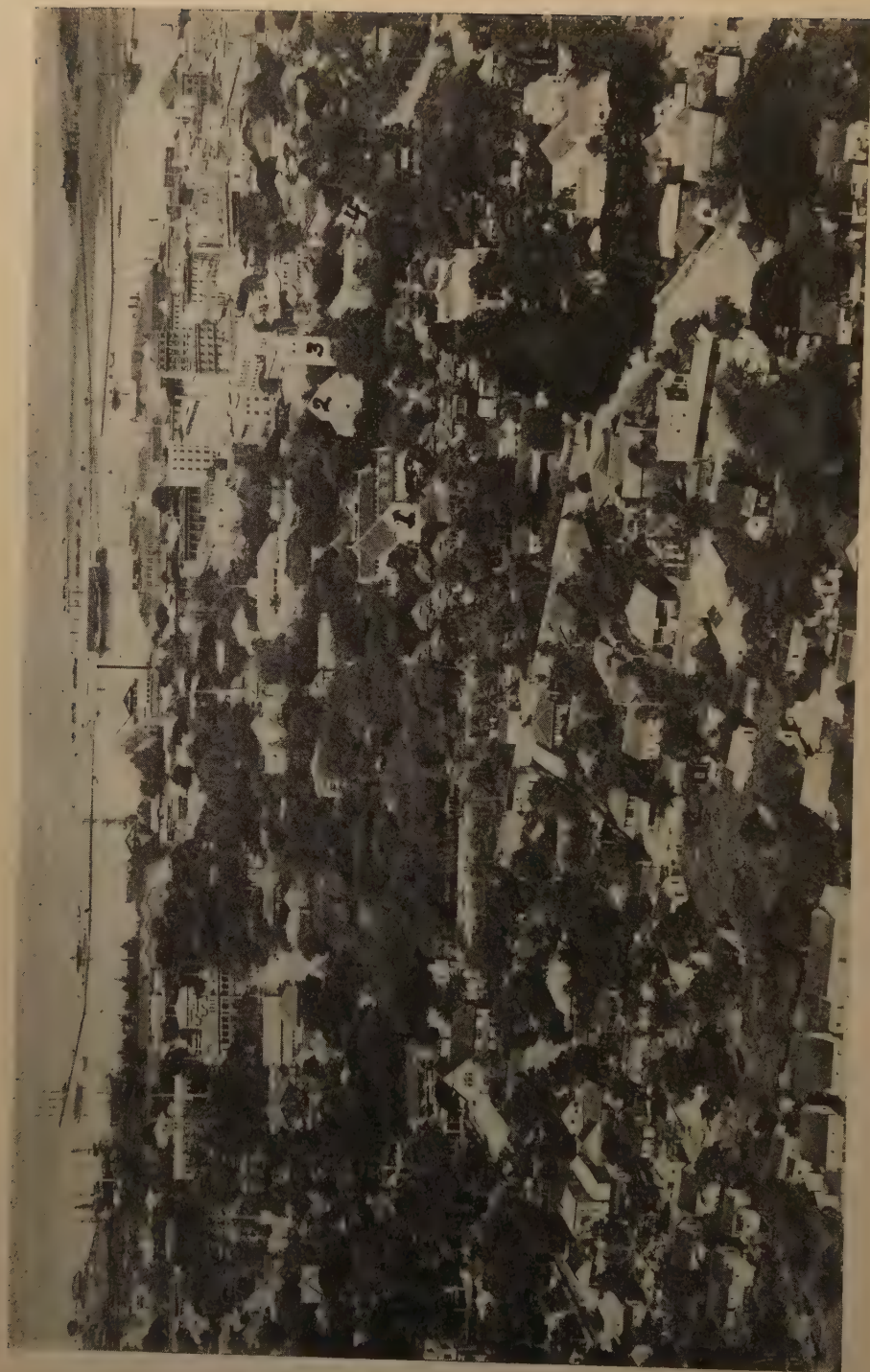
the number as 2,154. The Sunday-school scholars were put down at 390 and fifteen years later at 1,388 with 1,089 in our boarding and day schools. From eight clergy the number has grown to twenty-two, and from contributions of \$6,500, the report this year is \$39,000, and this does not include gifts made direct to the bishop or institutions but only the amount which passed through the hands of the treasurers of parish organizations.

This growth has been made possible by the interest and devotion of the people and by the loyalty of the workers, both clerical and lay. This Church has not the wealthy people of the Islands, but the wealthy people are friends of the Church and have given and still give largely both to our equipment and to the support of our institutions. We added, for instance, \$22,000 this year towards the endowment of the Priory and \$5,000 towards the endowment of the Cluett House and the greater part of this came from the families or estates of the old Congregational missionaries. This money is not given because we minimize in any way the position of the Church

and the faith as this Church holds it. The people know well that the Church stands for positive, definite teaching. The gifts have come because people have seen that we are doing the work and because they believe in the permanence of our institutions.

From the day of his coming the bishop believed that the best work could be done among the children and he has worked on that belief ever since. They are Hawaiians, Chinese and Japanese principally from Saint Andrew's Priory, Iolani and Trinity Schools, the last two being for boys. The Priory has 190 girls and Iolani more than 200 boys. On the Cathedral Close there are also Saint Peter's Schools; the one in the morning is English, the one in the afternoon Chinese; they together number more than 100 children. Saint Mary's has 150 children, mostly Japanese, and Saint Mark's has eighty Hawaiians.

From Iolani have come after training at the Pacific Divinity School, a Chinese and a Korean priest, besides two ordained in China, one by Bishop Roots and one by the Bishop of Hong Kong. There have also come two



BIRD'S-EYE VIEW OF HONOLULU FROM PUNCHBOWL.
1, *The Priory.* 2 and 3, *The Cathedral.* 4, *Saint Peter's Church for Chinese*



THE REVEREND JOHN PAHK AND KOREAN WOMEN AND CHILDREN

Korean and five Japanese catechists. The parents understand that the Christian religion is taught in all our schools and while they do not all become Christians it is safe to say that they lose their prejudice against Christianity and many later are baptized in our country missions. All over the Islands our old pupils are found taking an active part in the worship and work of the Church.

In Honolulu we have three settlement houses, in one of which a nurse paid by citizens of Honolulu treats 1,000 cases a month at our dispensary.

The Korean work is now that which is growing most rapidly and it is difficult to provide services for those who ask for them. The Reverend John Pahk is grieved that he can find no one to take Saint Luke's Korean Mission with its 75 communicants, so that he can travel over the Islands, spending two or three months in a village instructing those who are seeking the Church. We have now eight Korean stations with one priest and five catechists, some of whom earn their living and preach and teach on Sundays.

In the interesting and varied mission work in Hawaii we use five kinds of Prayer Books—American, Japanese, Korean, Chinese and Hawaiian. Three of them have on the title page words which translated mean: "The Holy Catholic Church". We have congregations of Orientals where the men all dress as we do, the girls as our girls and the women in Chinese, Japanese, or Korean costume, as the case may be, the men and boys being seated on one side of the church and the women and girls on the other.

We have Japanese work at five places but we have little equipment. Only one has a church and one a mission hall. Our chief work is among the American-born Japanese. Many young Japanese are studying at the territorial normal school to qualify themselves as teachers. We have a goodly number of these who are communicants of Trinity Mission, where the Reverend P. T. Fukao has done such excellent work for the past ten years. Young American-born youths of Oriental parentage seek instruction in the Christian religion, and this is the work



THE REVEREND MR. KONG AND SAINT PETER'S (CHINESE) SUNDAY-SCHOOL

to which we are devoting our best energies. Many of these return to the land of their fathers and the accounts we hear of them are most encouraging. They carry back to the Orient the vision and the activity which they have gained here and are of the greatest aid in many places. It would take too much space to tell of the work which many of these are doing in the countries to which they have gone. For some time the Orientals moved about, but now they have taken long leases on land and settled down.

We need many things to carry on this work. At present we need buildings for Japanese and Korean work. The Koreans should have their own church. We have just bought for \$3,000 a house and land for our work among Korean women and girls and we are in debt for it, but it had to be purchased or the work could not be done.

The population of the Islands has increased from 150,000 in 1902 to 250,000 in 1917. Besides these, we have many soldiers here for whom we are trying to do all we can. A Churchman is president of the Army and Navy Y. M. C. A., and our people are using every means in their power to

place protective influences around the young recruits.

Several institutions have outgrown the simple organization which sufficed fifteen years ago and plans are being devised to put them in charge of boards and so relieve the bishop of the care of so many things. For years he had to manage them himself through selected principals, but they have now reached a state where it will probably be better to divide the responsibility. It is a work which demands all that there is in one, but it is a work in which one sees results in a way that is not often known in any field.

Looking over the past we can well thank God and take courage—thank Him for the helpers and friends who have aided us by work and gifts, and take courage for the future problems and the changes which the years bring. It has been by trying daily to do the “next thing” as God has given us ability and judgment, that the Church in Hawaii has developed and attained its present condition. No missionary district has ever had more intelligent, interested and helpful laity than that of Honolulu, and this fact has made the bishop thankful and encouraged him at all times to press onward.



SANTO DOMINGO FROM THE RIVER

FIRST NEWS FROM SANTO DOMINGO

By Bishop Colmore



BISHOP COLMORE

WHEN I arrived Mr. and Mrs. Wyllie had passed through the worst of their getting settled and placed. Others would have had a hard pull of it to keep their equilibrium, and I don't doubt that theirs

was a little disturbed at times. The great trouble was that I could not get here in time to meet them. Then the ships did not sail when I wanted them and the Wyllies had been here two weeks when I arrived and by that time had gotten a house and half of their furniture and were keeping house.

Looking around for a place to have service, Mr. Wyllie met a candidate from Chicago who had volunteered in the Marine Corps and had been detailed for religious work in the camp. He is a mighty fine man and was perfectly delighted to find Mr. Wyllie who would preach for him, and has been willing to make all the preparations. I would certainly like to keep him down in Latin America after his term of service is over. This gave

Mr. Wyllie an opportunity to become acquainted with the heads of the military government and they are most anxious to have him continue to officiate in the chapel at the fort. I think this the best activity for the beginning, since the Government will give the tone to anything connected with it. The civilians will follow anything in which the officials are interested. This is his beginning. There are not many colored English-speaking people in the capital itself, but we are going out to one of the plantations tomorrow and look them up out there. There seem to be more at San Pedro de Macoris than anywhere else, and Mr. Wyllie will probably have to make periodic visits there from here. The third place, La Romana, has many but it is farther away. We will have to get two assistants at least, one for Macoris and one for Romana. The Moravians are doing a good work in a small way and have been on the ground a long time.

It was wonderful on Sunday morning to celebrate the Eucharist at seven and to preach and hold confirmation at half past nine (such a sensible hour) in the old fort where Columbus had been imprisoned, while confined



in chains, in the country he had discovered. All the heads of the Government were present, including the American minister, sitting in camp chairs or on long benches which had no backs. Beside these, there were marine officers, enlisted men, civilian men and women, and several English-speaking blacks. We had an altar constructed in the fort prison, an enlisted man played the piano, and three others—college men who have enlisted for the duration of the war—formed our choir. Everyone was most attentive and reverent, and expressed his pleasure and gratification at the service.

There will undoubtedly be a great development in Santo Domingo as soon as the Government is able to turn its undivided attention to the affairs of this part of the world. Roads are being constructed and I will in a few years be able to take an automobile here and go straight through to Port-au-Prince. This trip I am to take a small motor launch, called a *guarda costa*, from here to Barahona and then, with an escort of the rural guard, ride on horseback for about three days. That will bring me to the Haitien border, where I will take a small boat for twelve miles and get to the end of the railroad in the plain of the Cul de Sac, near our missions at Thomazeau, and go into Port-au-Prince on that, a distance of about twenty-eight miles. I would

prefer a journey entirely by ship because I am not in trim for the ride, but there will be no ship from here for Haiti for more than a month, so the overland route is the only one available. A few years from this things will very probably be much easier for my travels, but before that time I hope to be able to persuade our authorities of the necessity for a bishop for these two republics alone.

The great thing about this work in Santo Domingo is that the Church has in this case entered the field first, so far as any white work is concerned. We ought to have great success if we will but properly develop things.

(A letter received subsequently from Mr. Wyllie says: "Barahona is some sixty odd miles from here by boat, but they go to and fro at their own sweet pleasure. Recently a man spent three weeks waiting for a passage, and Bishop Colmore spent nearly the same length of time—and the boat that took him last week has not yet returned to Santo Domingo!" It might be added that the journeys of the Bishop of Porto Rico have now become almost heroic in proportions. It is no light thing to go in a small boat sixty miles along the coast of Española, and the second half of the journey on land and lake is one which would certainly deter any tourist, so real are the possible dangers.)



U. S. REGULARS, MAY 30, 1917

This picture was snapped in Anchorage and gives a very good idea of one of the chief streets. Along with all of the Alaskan towns or camps, Anchorage has contributed its quota of men for the army, and the war relief work being carried on here and elsewhere is not only fully up to the standard but also adequate in quality

BEGINNINGS AT ANCHORAGE, ALASKA

By the Reverend Edwin W. Hughes



TWO years ago there was a short article in THE SPIRIT OF MISSIONS telling you that the priest then in charge at Valdez, the Reverend Mr. Molony, was in Anchorage to buy lots for a church.

This was the first sale of lots of the new townsite. Perhaps you would like to know something of the development which has taken place in the city and the Church's work since that time.

What an array greets one's eyes when he first enters Anchorage; tent-houses, log cabins, and frame buildings! They are not all jumbled to-

gether by any means, for this little city was not only laid out by the United States Government, but it will be governed by it for five years. It is most orderly in every respect. The business portion does not differ materially from any other thriving western city. There are one or two exceptions however. The government has very wisely reserved one block for municipal buildings and another for the federal buildings. But that which surprises one most is the progress which has been made in such a short time. How was it possible to build a city of this kind in two years, a city with hospitals, cement walks, electric lights, water, sewer and telephone systems? I am sure it could not have been possible if Uncle Sam had not supervised it.

Beginnings at Anchorage, Alaska



THE NEW MISSION BUILDING

This picture was taken on the occasion of the first meeting of the woman's guild. The building is used as the center of a great deal of good work both directly and indirectly connected with the Church. At the present time Anchorage is probably the one largest place in Alaska, as a very great number of men have flocked there recently. Many of the buildings are temporary in character but there is much substantial construction and the place is one of importance

There is still another thing which makes Anchorage unique among the cities of our country and that is the variety in the types of people. It is safe to say that there are about nine thousand in this section. A rather large number of these are pioneers from every part of Alaska, many of them who have experienced the rough life of Dawson and the early days of Nome. But not only is every town in Alaska represented, but every state in the Union. And it is not an uncommon sight to see the Russian, the Greek, the Scandinavian and those from every part of the British Empire walking the same streets with the many American-born. Most of them have come to this far off territory to help in the building of the railroad or to take advantage of the opportunities which it brings.

You can easily see that the work of the Church in such a city would be

very different from that which is being done in the interior of Alaska. With such a rapid growth on the part of the city, the all-important thing was to get some sort of building and a missionary for the work. Through the earnest efforts of a number of Church people and the aid of Bishop Rowe a parish building was put up which for the present will serve also as the church. The people of Anchorage were less fortunate in getting a missionary. They were without the services of the Church until the writer came early in May.

The work in Anchorage is not all that the Church is trying to do in this vicinity. At his recent visitation Bishop Rowe ordained the Reverend T. P. Howard to the diaconate. Mr. Howard has been doing work under the Presbyterian Board in this Cook Inlet section for the last five or six years. He is well fitted then to do his present work, which is ministering to the various mining and construction camps along the railroad.

Everything grows rapidly in Alaska. And so it is that Bishop Rowe has realized that the Church can not afford to be slow or lag behind in this great "empire in the making". Following such a policy he has been able to meet many crying but swiftly passing needs. The Church has stood behind him in the past and I know that she will in this newest work. There is little doubt but that Anchorage will play an important part in the development of Alaska. There are great stretches of territory rich in minerals, and agricultural lands to the north and east which have barely been touched. The Church will have its part to do in this development. We must be ready. Therefore we hope to make a strong center here from which to work. Before a church building is erected, a residence for the missionary will be necessary. We hope for sufficient interest to accomplish this work soon.



THE THEOLOGICAL SEMINARY AFTER THE STORM

THE STORM

By the Reverend Yoshimichi Sugiura

Many of our readers are familiar with the Laborers' Reform Union, organized by Mr. Sugiura in a poor district of Tokyo, about which he has written from time to time. The following account of the recent hurricane is of great interest, and the work of the men whom Mr. Sugiura has gathered about him proved of very real service to those who were stricken.



A GREATER catastrophe than that which devastated the district, where I work, nine years ago, has visited us in October, this year (1917). In the evening we held a missionary meeting at our church, and had a very good congregation, notwithstanding the adverse weather with heavy rain. From

about the time the meeting was over, the atmosphere became moist, and the temperature rose suddenly, showing that a fearful mass of whirling air from the tropic zone had advanced towards us. The southeast wind grew then higher and higher rapidly until it reached its highest point at three in the morning, throwing up high waves in the Tokyo Bay, which in the next moment covered the lower part of the city. Standing in the water running over the floor of my house, I noticed the mercury of my barometer stood so dreadfully low as 715 M.M. over 1000

The Storm

For about four hours, the storm raged with its monstrous power of destruction in and about this city. It was so furious as we never experienced before. First it broke all the wires of communication and lighting, making the city deaf, dumb and blind, as if it mocked at the modern civilization. When it began to blow down the less stronger buildings and the trees, and when, to the astonishment of the people, it drove up the angry sea all over the lower parts of the city, it was so sudden on the waterside that a large house in my district was swept away in one second with sixty lives in it. Dashing, crushing and annihilating, the wave rushed mercilessly over the land to sweep away everything that stood in its way.

A poor widow lived in Sunamura, where there was more loss of life and property than elsewhere. Her house went so deep under water that she could find no place in it for herself and her three children. So she was forced to plunge into the torrent, with a little baby tied on her back and two children under her arms, to wade over to a little higher ground near by. But the water was deeper than she thought, and one child was soon snatched off from her hand by the wave. So she swam with her desperate effort, carrying the other child with her mouth, firmly holding her hair between her teeth. When she reached the destination, however, the baby was found already dead on her back. Many people were saved by climbing up on the trees in this quarter. In one case, two men were clinging upon a persimmon tree, but when a third person came, the tree was broken by their weight, and they were all drowned in the water.

Such tragedies we could find everywhere, innumerable, though it was only a few hours that the storm accomplished its terrible work in gloomy darkness. When the day began to break, an appalling spectacle of the disaster revealed itself in ghastly twilight,

and the people who fought until then against this mighty monster in dead silence, began to raise the universal shriek for help from everywhere, while the subsiding water ran triumphantly through its streets.

The laborers, who have become Christians and are living in the dormitory, saw this scene, and felt that now is the opportunity to act practically the lessons taught by religion. They put a large bathtub upon the running water, as a life boat, and ventured to go round far and wide under the direction of Mr. T. Gonda, and carried a great many women, children and old people who were exposed to the cruel gale and rain on the tops of their houses throughout that fearful night, and put them into the higher buildings near by.

The storm ceased with beautiful sunrise, and not a spot of cloud was to be seen in the already tranquil skies, but mercy to the mortals on earth! They were left in despairing misery and urgent need of things. In my own house, we could not find even a little bit of fuel and food—all having been washed under dirty sea water. Nearer the sea, the greater damage was done by the high wave.

Even at such cruel trials, however, I thank God that of those poor people, those who are Christians were in the most happy frame of mind under the bountiful Grace. The state of mind of those who have no God in their hearts is miserable indeed. While the rich is merely lamenting over his lost property, the poor is only contriving how to receive the greater help from charitable people. But the impulse, by which Christians were moved, was entirely different from such. They thought that this catastrophe is the good opportunity for them to do something to glorify His Name. They rendered me their most useful assistance in my work at the most needed moment. It was by their effort that I could hold service without any hin-



MR. SUGIURA AND SOME OF HIS HELPERS

From left to right, the first young man standing is a student in Saint Paul's College who is preparing to enter the seminary. The other three are students in the seminary who were in the part of the dormitory that was blown down on the night of the gale, when one student was killed. Mr. Sugiura is seated; at his right is his daughter, on his left Miss Ota, a Bible-woman

drance in my Church, which was also submerged under the water, and when I was at a loss as to what to do, having no hand to help me.

As days passed, the contributions began to reach me, money and old clothes. But then it is a very hard problem to solve how to distribute them in the most efficient way. It is impossible for me without their help to learn the true conditions of those poor people, for there are many cunning ones who, being not so miserable, are waiting to catch the charitable present with deceit. I always catch such opportunity to have my men perform good work.

Here I wish to add a splendid story. It is about the money that came from Miss Cornwall Leigh, who is working among the lepers at Kusatsu. By her noble influence of Christian love such unfortunate people as lepers became so

happy as they could send this alms to the poor in my district, forgetting the matter of their own. It is the great spiritual present to my men and to all who heard it (for another instance of interest shown by lepers in other unfortunates, see *THE SPIRIT OF MISSIONS* for December, 1917, page 895, in which the Reverend Mr. Carson, our missionary in the Canal Zone, tells of the interest which the lepers in Palo Seco, to whom he ministers, took in the very people who have in turn helped Mr. Sugiura and his people).

There was no loss of life among my church members, excepting one child of a poor laborer, who got ill by passing the night of the storm in the water, and died a month later, having been baptized by me. Such a catastrophe in the end brings to us always the blessing from on high. The storm itself was a blessing for my work!



THE KANAZAWA KINDERGARTEN ON PARADE

THE KANAZAWA KINDERGARTEN

By Marianna Humphreys

Bishop Tucker is anxious to have the following statement regarding the Kanazawa kindergarten given to the Church. Kanazawa is on the western coast of Japan and in the missionary district of Kyoto.



THE Kanazawa kindergarten was opened by Miss Tetlow five years ago in a part of the city where until that time no mission work had been carried on. From the first the people of the neighborhood

have shown great interest in the work and the kindergarten opened with forty-five children. As this is the largest number we can admit with our present building the school has not been able to grow in numbers, but from the beginning it has been steadily growing in efficiency and we believe that its influence is gradually spreading throughout the neighborhood.

Although Buddhism is still strong on the west coast and there is often opposition to the starting of any Christian work, nevertheless it has always been made clear to all the parents who send their children to us that the kindergarten is a Christian one and that we make Christianity the center of all our teaching. On the opening day the children began to learn the Lord's Prayer and every day at the morning ring they say it together. Twice a week we have Bible stories which the children remember surprisingly well and often repeat to their families afterward. Teaching that does not have for its first aim the spiritual development of the children is of very little use, and in working with non-Christian children it is necessary to make a special effort to supply, as far

as possible, the religious training that is lacking in their home life. The children stay in the kindergarten until they are six years old and if during the two or three years that a child is with us we can give him a true though childish conception of God, we may have confidence that that conception will never quite fade from his mind, and it may form the foundation of a strong Christian life. The Church in Japan needs leaders from among the Japanese people and the kindergarten age is the time to begin to train them.

This is one reason why the kindergarten is such an important part of the Church's work in Japan. Another reason is that here, perhaps even more than in other countries, the best way of reaching the women is through their children, and in talking over with the mothers the problems of their children's education it is sometimes possible to lead them to see the value of a Christian education, and even to accept Christianity for themselves. We try to do this both through our mother's meetings and by personal calls in the homes.

In addition to the kindergarten and mothers' meeting we have a Church School of forty-six pupils, through which we try to keep in touch with the kindergarten graduates, as also many other children from the neighborhood. We are using a simple course of graded lessons adapted from the *Christian Nurture Series* and I have never seen a class of the same age in an American Church School which had clearer ideas of the Bible stories or showed greater interest in them than these Japanese children do.



THE MISSION HOUSE BEFORE IT WAS ENLARGED

CHRISTMAS IN A CORNER OF NAVAJO LAND

By Mattie Creel Peters



MISS PETERS AND
HER PETS

PERHAPS not many of the readers of THE SPIRIT OF MISSIONS are acquainted with the San Juan Indian Mission, near Farmington, New Mexico. It is now almost a year old, and it was such a frail, scared little thing—for a time its very existence a bit uncertain—but now, after some months of care and prayer and watchful waiting on the

part of those who had charge of it, it shows signs of becoming big enough and strong enough to stand as an institution. When it came into being it was adopted by some branches of the Woman's Auxiliary and the Girls' Friendly, far and near, who will be glad to hear about its first Christmas.

The mission is situated in a somewhat isolated spot on the ragged, jagged edge of the Navajo Indian Reservation. The stretch of desert beyond holds nothing interesting nor beautiful to the unseeing eye, but if one will only look up to the surrounding hills and cliffs, and beyond to gorgeous sunset or sunrise skies, he will surely discover that this is not the "country God forgot". The work of ministering to the physical needs of these Navajo Indians was begun in a very small way, from the day the door was opened to them. They do not live near the mission, in fact they do not live long in any one locality. They are compelled to move about to find water and grass for their sheep and horses, but they think nothing of riding from ten to forty miles to get medicines from us. Before the ward annex was built we did not take more than one sick person at a time in the small house, but since it was enlarged we have had several at one time.



THE ARRIVAL OF THE FIRST AUXILIARY PACKAGE

When I arrived on the ground more than a year ago, it was hoped that an associate worker, a medical missionary, would soon be found to come to take charge of the hospital work; but no one has been found as yet. I should be very much alone if it were not for Dr. Smith, of Farmington, just across the river, who generously offered to attend any patients who might need him. If it had not been for his assistance I do not know what we should have done. A doctor or a graduate nurse should be in residence. May God put it into the heart of some one to come to us soon.

Christmas, a year ago, I had *arrived*, but too late to attempt to do anything in the way of a festival for the Navajos, so the several boxes sent by friends in the East were put away.

Christmas Day there were several patients in the ward. One little mother was slowly recovering from an attack of rheumatism. Her little girl, who was suffering from mal-nutrition, and a dear little boy whose leg had been badly lacerated were our other patients. Mrs. Gray and the Indian girl interpreter were the other members of my household, and of course we had a little Christmas all to ourselves.

Holy Innocents' Day was the date set for our larger celebration. For some days before we tugged at, and went down into, those wonderful missionary boxes and barrels to find just what was needed for the tree, which had been set up in the dining-room. Such an array of gifts! All of them just what we wanted!

With preparations completed in time we had nothing to worry about but the weather. A beautiful fall lingered with us long after winter was due, so we were sure there would be a change for the worse before we were ready for it. But we did the weather a great injustice in not trusting it to be just as nice as it could be. The day was perfect. The Navajos began arriving soon after breakfast. Some came in rickety wagons, some on horseback, and others on foot. Those who got here first made a beeline for the fire, but as the crowd increased we had to suggest and gesture, that they adjourn to the sun-warmed porch in front of the ward. We could not invite our thirty-five guests to sit at table, so we carried the lunch out to them. When they saw the pile of mutton sandwiches approaching and smelt the good strong

Christmas in a Corner of Navajo Land



A LINIMENT RUB

Old "Mucha Bueno" comes to the mission to get his shoulder rubbed. He tells the missionary she is a good "medicine woman"

coffee, the older folks grunted their pleasure and the little Indians eyed hungrily the cake and the red apples.

The lunch quickly and *alarmingly* disposed of, the guests were invited to gather around the tree. The children sat down on the floor, as close to the tree as it was safe (for them and the tree), the mothers with their babies took possession of the chairs, and the men filled up the background. Then they waited, silent and grim, for something to happen.

Before we distributed the gifts, I told them the story of the first Christmas, making use of the brightly-colored pictures, hung all about the room. More than one Navajo left his place to look more closely at one or another picture. I tried to make them understand that it was because of our love for "the Man Who never dies" and our obedience to His commandment, that we were ready and eager to help and to teach them. As the interpreter and I talked, the eyes

of many of the listeners were fixed on the pictures. How I wished I might have read their thoughts!

Finally the gifts were distributed. Then I ventured to ask if they would like to send a message back to the kind people in the East. The "head man" made quite a little speech in which he thanked me for the good day, and added, "Tell the people in the East, we thank them." Then the people dispersed to take their lonely trail across the desert.

Just before the darkness fell as a curtain the last rickety wagon disappeared over the hill. Some few Indians had been given a bit of Christmas cheer, and the Peace which passeth understanding, filled our hearts as we came out of the darkness into our cosy, cheerful little house. So came and passed the first Christmas at the San Juan Indian Mission.



MISS PETERS, HER NAVAJO HELPER AND HER PETS

OUR LETTER BOX

Intimate and Informal Messages from the Field

Archdeacon Schofield has sent us another interesting letter from Liberia, which we are glad to share with the Church:

ON arriving at Monrovia on Friday, January 18, we were met by a large delegation. An informal welcome was extended to us at the home of Mrs. Ferguson, who is most bountifully providing for our wants while here. Saturday was spent in making calls at the American consulate, and on the president of Liberia.

Sunday was a great day. At seven Bishop Lloyd celebrated the Holy Communion. About forty were present, five of whom were native clergy. At the later service, with Bishop Lloyd as preacher, every seat was filled, about three hundred persons crowding every available space. President and Mrs. Howard were in attendance and many of the congress of Liberia, which is now in session here. The service was hearty and all the music well rendered. The church is seated with cathedral chairs, the floor is cement and the aisles are tiled. The altar is totally inadequate, only about four or five feet in length, with a small re-dos, making it look as though intended for a small chapel. The church is high and the windows are all very pretty memorials.

At three we met the Sunday-school. If anyone has an idea that the parish at Monrovia is decadent or slow, one only has to see the solid men who compose the wardens and vestry, and to hear a choir of twenty voices, and to meet a Sunday-school of two hundred, and see all the evidences of vigor, to have his mind at rest on that question. The church is very much alive, comparing favorably with any church in the city. There are about two thousand people in Monrovia proper, not

including Krutown and other adjacent territory. This makes the numbers and strength the more remarkable.

The one feature of the Sunday-school never to be forgotten was that after singing our own national hymn they sang with such vigor a really remarkable national hymn, *Hail Liberia*, the words and music of which I hope to secure later on. The beauty of this hymn and the marvellous swing of the bass parts as they roll along while the soprano holds a long note, is most pleasing.

At night I spoke to a very full house. An old head chief of the Golah tribe who is here to palaver with the government, and the president of the republic, were present. We were tired at night but the heat was no more trying than some days in New York. We expect to go tomorrow to all the places along the coast as far as Cape Palmas, returning here about February seventeenth.



The following letter addressed to Bishop Lloyd we are sharing with our readers because it is a most interesting statement of how a man has been able to be of service to the Church's Mission. There are many such opportunities, and particulars will always be gladly furnished by the secretary in charge of the particular field in question. It is heartening to find so many who, while not shirking the new responsibilities, still maintain the old.

I HEREWITH enclose my check for ten dollars for the One Day's Income Plan for our missions, which will help a little.

At the Christmas Season I received very grateful letters from my two Chinese students. Mr. ———, whom I have been partly supporting, has graduated from Saint John's, Shanghai, and has been ordained deacon and is now at Grace Cathedral, Anking. Miss ———, at Soochow, now in

Our Letter Box

her fourth year, wrote me a nice letter in Chinese. I took this girl from a non-Christian family, in memory of my wife, and she has accepted Christianity and her family will possibly do the same. The cost of maintenance has increased about seventy-five per cent., but still is it not worth while to invest in a living soul with such results? On the last day of the year I received a photograph and a letter from my adopted war orphan through *The Living Church*. They cannot comprehend how people they never saw will take up their cause, but with all the calls for help we must not cut off our missionaries, who are the Life Blood of the Church. I am only an old carpenter, retired, but through reading and travel I have been in close touch with the work in foreign lands and the need of continual effort and support.



The following letter has been sent by the Reverend A. S. Cooper of our mission in Ichang, China, to some of his friends in America. It is too good to have only a limited circulation and we are therefore sharing it with the readers of THE SPIRIT OF MISSIONS.

GETTING back to China after one's furlough is like the shifting of stage scenery. In America we had been in the midst of modern life with all its conveniences and luxuries. In China one is suddenly thrust into a mediæval civilization such as our ancestors enjoyed five or six hundred years ago. We got to Ichang in the early morning, the steamer anchoring out in midstream. On the shore we saw gathering and falling into line the students of Huntington School in their white uniforms. As our *sampan* reached the shore the bugles were blown and drums beaten and great strings of firecrackers gave us a deafening welcome. During the week that followed there were various "welcome" parties and soon one fitted into the routine of life out here, and the happy period of the few months with our family and friends seemed farther

and farther away. The tonic of the furlough lasts, however, and I hope will help us for many a day to put new zest into our efforts to be of service to these people, whose manifestly decadent civilization, yet possessing so many good and true characteristics, is still uninformed and unenlightened by the love and goodness of God.

Our school is larger this term than it has been. We have sixty odd students. The Reverend Liu Yu Lin has organized among them an adapted St. Andrew's Brothehood. It is called "Wei Chu Teh Ren Society" (To win men for the Lord). There is no doubt about our schools being a most important factor in breaking down prejudice and in winning China to Christ. This society is also organized among the church members and this new sense of personal responsibility and work, one for the other, will I have no doubt have many good results.

Since our return a site has been secured in Hsipa, an island suburb of Ichang, where we have a work already started. The plan is to build there a house for our deaconesses as soon as the funds can be secured. This will make the third center of work in Ichang. The deaconesses plan in addition to the parish and school work to have there a Station Class to which women from outlying places may come and stay a longer or shorter period for instruction.

The club for young men has reorganized with a quota of new members. At present we can have but one meeting a week. We have as members of the club the representative young men of Ichang. Last night two new members were added, a young man high in the Customs' service and the accountant from the Bank of Communications. When the club is better established we shall develop our plans of having it undertake some form of social service.

The Board of Missions has authorized me to appeal for \$11,000 for the extension of our work.

THE FORWARD MOVEMENT

THE REVEREND F. J. CLARK, SECRETARY

THE first diocesan-wide missionary campaign has been held.

The bishop of Mississippi planned with Dr. Patton to give him a liberal amount of time at the diocesan convention held in Jackson in January. Preparatory to the campaign he arranged an itinerary for Dr. Patton, the Reverend Louis G. Wood, and the Reverend F. J. Clark, to visit the principal points in his diocese the week before in order to hold conferences with the people of each parish and prepare them for the work.

In spite of the unprecedented weather, with the temperature hovering around four and five below zero, and railroad travel very much hindered, many places were visited with good results. When the council assembled in Jackson the weather was most severe, but a good attendance was recorded. Dr. Patton conducted one of his missionary campaigns for the entire convention, holding conferences afternoon and evening. Continuation committees were appointed to carry the campaign throughout the diocese. This is a most important experiment and the results will be looked for with great interest. In it all we had the heartiest co-operation of the bishop and his clergy and laity.

Bishop Wise of Kansas has asked for a similar campaign in his diocese at the time of the convention in May. This has been arranged and will be carried through as planned.

One of the advantages of the missionary campaign is that it is applicable not only to a single parish but to a whole city and even a whole diocese.

The campaigns held in Syracuse, Utica and Rome, New York, were most successful. In Syracuse the returns show increases in contributions for parish support ranging from 30 to 120%; for missions from 100 to 300%. Utica reports the following:

Parish Support			
		Contributors	Amounts
After Canvass....	1,950		\$23,676.12
Before Canvass...	1,053		13,599.70
Increase	897		\$10,076.42

Missions			
		Contributors	Amounts
After Canvass....	1,225		\$8,559.83
Before Canvass...	659		3,725.71
Increase	566		\$4,834.12

Sunday, March third, was given to a city-wide campaign in Saint Louis. After preliminary preparation, Sunday, February twenty-fourth, was given to the consideration of the subject in the various parishes, Bishop Bratton, secretaries of the Board and other clergy coming to Saint Louis for that day to preach on the subject. An interesting and inspiring service for the children was held in the cathedral in the afternoon and was the initial gathering of the campaign. The cathedral was crowded. The usual afternoon and evening meetings were held Monday, Tuesday and Wednesday. On Thursday evening a large number gathered and on Sunday the actual every-member canvass was held. At the date of going to press we have not had full returns but the interest was widespread and the results will be gratifying.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

LEADERS of study classes will appreciate the fact that Bishop Burleson's book on the Church's Mission in the United States ("Domestic Missions") is now in the hands of the printer. This is the text-book for next year. Bishop Burleson has proposed *Winning God's Country* as a title. This is tentative only, and I would greatly appreciate it if anyone who objects to this title would suggest a better one. The Junior book will be written by Miss Giles and will bear the title *His Star in the West*. This could not be improved upon.

N.B. I am proposing to publish for next year's classes only the two study-books above mentioned instead of four as this year. I do this for several reasons. 1. We have now a large number of books covering many courses and dealing with almost all fields of the Church's Mission. Few study classes have exhausted this material. 2. It is possible to apply the system of grading to the *Helps* instead of to the *Text-books*. This I believe to be practicable also. A series of three or four graded *Helps* will be furnished with the two text-books, and the leader will select whatever grade of *Helps* is best suited to his class in either the senior or the junior book. 3. The multiplication of *Helps* will be much more economical than the multiplication of text-books.

This is an experiment. If it prove inexpedient after a trial, it will be abandoned.

I am beginning to hear the welcome news of meetings of men to discuss the Church's Mission. Chicago has been having a series of such meetings with marked success. Rather unfortu-

nately, I think, the meetings have been held during Lent; but better than not at all. I have myself had a class at the General Seminary in New York, and word comes that there is a marked revival of interest in "Missions" among the students at the Virginia Seminary and the Philadelphia Divinity School. The time may come when there will be established a Chair of Missions at the General Seminary, and when some knowledge concerning the Church's Mission and *raison d'être* will be required on the part of the postulants in the diocese of New York, as is the case in Virginia and Massachusetts. When this comes about we may hope to see a much more general and intelligent interest in this subject on the part of the clergy as a whole.



The expanding needs of the Woman's Auxiliary have necessitated the transfer of the Educational Department from its old quarters on the second floor of the Church Missions House, up to the fifth floor. The change gives us better facilities for making the library accessible and useful, besides affording much-needed space for expansion. At present the library comprises about 4,700 bound volumes; its new quarters provide shelf-room for over 6,000. In other respects the new quarters of the Educational Department are decidedly cramped, necessitating the temporary dissociation of the very extensive and valuable exhibit material from the Educational Department, and its storage elsewhere. This is unfortunate. It is unavoidable, and will be remedied as soon as possible, so that our Educational Department may at least keep pace, in efficiency, with other Boards.

MEETING OF THE EXECUTIVE COMMITTEE

THE executive committee of the Board of Missions met on March twelfth. The recent death of three members of the Board — Messrs. Henry L. Morris, Charles G. Saunders and William R. Stirling—was noted and the committee expressed its sense of loss.

The time was taken for the most part in dealing with routine matters. Three appointments were made for the foreign field which will be found on page 289.

Under the authority given it by the Board, the executive committee

granted from the undesignated legacies the following appropriations: \$3,400 for the bishop's residence in New Mexico and \$1,000 for the bishop's residence in North Dakota. In both cases the money was granted with the understanding that the remainder of the amount required would be furnished from other sources. Appropriations were also made as follows: \$2,000 for Saint John's School, Corbin, Ky.; \$6,000 for Saint Andrew's School, Mayaguez, P. R.; \$15,000 for Christ Church, Osaka, district of Kyoto, Japan.

NEWS AND NOTES

THE late Reverend William Thompson, D.D., of Pittsburgh, left \$30,000 to the Board of Missions, to be held in trust and the income used for the support of missions in China and Japan. Dr. Thompson was an alumnus of Kenyon College, the *alma mater* of Dr. Reifsnider, the president of Saint Paul's College, Tokyo, and Professors Motoda and Seita, members of the faculty, and he was always deeply interested in what he called the "Kenyon of the Far East". In view of this fact Bishop McKim has asked that the \$15,000 which falls to Japan's share of this bequest shall be used for the endowment of the Thompson Memorial Chair of Philosophy in Saint Paul's, and the executive committee on March twelfth approved this request.



IN a recent letter Bishop Roots speaks of the added comfort and convenience which has come to the mission through the putting in of the telephone system in the "Han" cities. He says: "The telephone system in Hankow, Hanyang and Wuchang has

reached such a stage as to make it practicable for us to have a telephone in our office and so be connected with telephones in the Catechetical School which is a mile away in the German Concession, Hankow, and also directly with Boone University, Wuchang, and the hospital in Wuchang and St. Hilda's School in Wuchang. I had the first conversation with my office when I was in Mr. Gilman's study in Wuchang, last night, and the telephone seemed to be working very satisfactorily. During these disturbed times this is a great convenience and also a practical necessity, not only for the regular business of the Mission but also for keeping us in touch with the difficulties and possible dangers which seem at times to be so threatening."



THE first commencement of Saint Paul's Higher Primary School, Nanking, China, has just been held and a class of seven boys graduated. Four are communicants, one is baptized and the other two are catechumens ready for baptism. This is just an indication of the real value of our day schools.

News and Notes



THIS is the Guild Hall-Chapel at Clarkdale, Arizona, the first church building of any sort to be built in this model little town of 3,500 people. It is the gift of Mrs. Charles Potter Kling of New York, in memory of her little son Gerald Clark Kling, who died in 1915 at the age of five years.

The building is used not only for the services of the Church, but by cutting off the sanctuary with sliding doors and arranging the pews around the sides it is converted into a club room and is used every night of the week by the different organizations of the church. The choir, the Boy Scouts, the Girls' Friendly Society, and the Guild all have their social affairs there. Perhaps the most significant use it is being put to is in throwing it open three nights of the week to the Men's Club, which is using it as a place for reading, writing, games, and literary meetings. Hundreds of young men in the town have no such chance for these things in any other way. The Red Cross also used the building for a work room from the time it was opened until they secured a building of their own. This is the fourth building of this nature to the credit of the missionary district of Arizona.



ON March first the new secretary for the Province of the Southwest took office. The Reverend Alfred W. S. Garden, at the time of his election, was archdeacon of the diocese of West Texas. Mr. Garden has already entered upon his work with enthusiasm. While he expects to

travel extensively over the twelve dioceses and districts comprehended in his province, he will make his headquarters at San Antonio.



UNDER the will of the late Reverend Arthur R. Morris, one of our veteran missionaries in Japan, the Board of Missions receives a bequest of over \$18,000. In consultation with Bishop McKim, and on the recommendation of the president of the Board, the executive committee has authorized that this money be used toward the erection of the Academic Building of Saint Paul's College, Tokyo, to be known as the Arthur Ruthford Morris Memorial Hall.



DURING December two new churches were consecrated in the district of Hankow, China. At Yung-meng, an out-station of the cathedral in Hankow, Bishop Roots consecrated the Church of the Ascension on the fourth. The building, while commodious and substantial, is not too elaborate for a country station. The Chinese Christians raised nearly \$500 toward the cost. A new house for the priest-in-charge was opened at the same time. At a special service following the consecration the bishop confirmed a class of twenty-two. The work at Yung-meng shows the results of the painstaking oversight of the Reverend Y. T. Fu.

On the thirteenth the bishop consecrated the Chapel of the Heavenly Way at Hanyang. The chapel stands on land given by a member of the Hsia family a number of years ago and replaces a ramshackle building that has been doing duty as a chapel for ten years. The sermon was preached by the Reverend T. K. Hu and three other Chinese priests took part in the service. This new chapel was made possible partly through gifts from two foreign friends, partly by subscriptions from members of the congregation and partly by accumulated rentals.

How Our Church Came to Our Country

XXVIII. HOW OUR CHURCH CAME TO NEW HAMPSHIRE

By the Reverend Lucius Waterman, D.D.

I. The Church of England Comes to New Hampshire and Is Invited to Go Away. (1623-1732)

NEW HAMPSHIRE received its first white inhabitant almost three hundred years ago, in 1623. Those first settlers were Englishmen, and a good number of them were members of the Church of England. Where they came the Church came with them in their persons. How many of these adventurers cared anything for churches and prayers and the service of God, we know not, but at the end of fifteen years we hear of a church building in "Strawberry Bank" where the city of Portsmouth is now, and a certain Reverend Richard Gibson comes from Maine to be rector of it. But that did not last long. In 1642 the few towns which had so far been settled in New Hampshire fell under the (usurped) authority of the Commonwealth of Massachusetts.

The colony of Massachusetts Bay was made up mostly of the people called Puritans. You will hear a great deal about their coming to this country to get freedom to worship God in their own way. So they did. But they came also to set up a government under which nobody should have freedom to worship in any other way than theirs. Certain Royal Commissioners sent out from England to see what was really happening over here reported concerning them in 1665 on this wise: "They will not admit any one who is not a member of their

church to the communion, nor their children to baptism. They did imprison and barbarously use Mr. Jourdain for baptizing children. Those whom they will not admit to the communion they compel to come to their sermons by forcing from them five shillings for every neglect; yet these men thought their own paying of one shilling for not coming to prayer in England was an intolerable tyranny. They have put many Quakers to death. First they banished them as Quakers upon pain of death, and then punished them for returning. They have beaten some to jelly and been (other ways) exceeding cruel to others. Whoever keeps Christmas Day is to pay five pounds."

There is their picture for you! They came here to establish "religious liberty" and they would not allow an Episcopalian congregation to gather for worship, nor an Episcopalian father to have his children baptized. They thought it wicked persecution to fine a man one shilling for not going to the old Church on Sunday in England, but it was all right to fine a man five shillings for absenting himself from their brand new Church in America! Let us see how they dealt with our church in Strawberry Bank. First they summoned Mr. Gibson to Boston and charged him with having baptized some children of the Isle of Shoals. Probably he had! But these upholders of liberty would not tolerate an Episcopalian going around and baptizing people's children for them. O! no! They did not imprison Mr.

How Our Church Came to Our Country



THE OLD BRATTLE ORGAN

Gibson, nor even make him pay a fine. They just said that if he would go quietly back to England and stay there they would not do him any mischief. He saw what was best for him, and went. Then the Puritan majority in the town of Strawberry Bank voted that the church should be used for their own religious exercises and the oppressors thought that they had put an end to the Church of England in New Hampshire. They had put an end to it for many a long day. The government of New Hampshire by Massachusetts Bay people lasted only forty years, but it was still fifty years more before there was another attempt to have an Episcopal Church. For one thing, Episcopalians did not care to come in great numbers to a region where persecuting Puritanism was known to hold the field. But the Royal Governors of the Province were mostly Church of England men, and there were a few others who wanted to worship God in the Church's way, so after ninety years the Church came to minister in New Hampshire once more.

II. The Church of England Comes Again and Comes to Stay (1732-1781)

In 1732 things began to happen in Portsmouth.* A London merchant with the happy name of "Hope" gave land for a church, where Saint John's stands today, and the English Society for the Propagation of the Gospel in Foreign Parts—its friends call it "S. P. G.", and every American Churchman ought to be taught to love that name—gave help, and a little church was built. It did not bear the name of any saint: That would have stirred up too much prejudice. It was called "Queen's Chapel" in honor of Caroline, consort of George II, and the Queen was pleased to present the chapel with silver Communion vessels, Prayer Book, and two chairs. The chapel was burned in 1806, but Saint John's Church, which succeeded it, still keeps the silver, the Prayer Book, and one of the chairs, and points with pride to the fact that George Washington once sat in that chair in the governor's pew in the old building. Officers of the British army gave the chapel a bell later, which they brought from captured Louisburg in French Canada, and that bell recast after the fire by Paul Revere (the Revere of the famous ride) still rings in Saint John's tower. And the cherished possession of Saint John's Parish is the first pipe organ ever heard in America, which Mr. John Brattle of Boston imported in 1713. He left it in his will to a Puritan congregation, on condition that they get an organist to play it. They did not meet the condition, and the organ went to King's Chapel, then the Episcopal Church of Boston. Later it was sold to Saint Paul's Church, Newburyport, Massachusetts, and then (in 1836) to Saint John's, Portsmouth, for its chapel, where it is still in use.

*Strawberry Bank was incorporated as Portsmouth in 1653.



UNION CHURCH, WEST CLAREMONT

This was the first parish organized in the valley of the Connecticut north of the Massachusetts line. The plan is said to have been furnished by Governor Wentworth, who promised to give the nails and glass needed, and also a bell and organ—which promises, however, could not be kept

But we must go back to the fifty years beginning with 1832. It has been said that Church of England men did not come much to New Hampshire held in the Puritan grip. In these fifty years there came a new migration, rapidly increasing the number of townships in the Connecticut river valley, and a large part of this movement came from Connecticut where the Church was comparatively strong. Such a group laid out the town of Claremont, and in 1771 the Episcopalians among them called the Reverend Ranna Cossitt to be their rector. In 1773 they built a church which still keeps the name of "Union Church" and still stands in the eastern part of the town, the oldest building now owned by the Episcopal Church in New Hampshire. Services are still held in this venerable church.

In illustration of the way in which the Church draws its members from diverse beginnings it may be noted that the Cossitts were originally a French Huguenot family. Their name was properly Cosette, and Ranna is a corruption of the French, *René* (reborn, regenerate). Mr. Cossitt deserved that particularly Christian name. One of the stories told of him is that having had to borrow money in his deep poverty, and to give a note to secure the payment of the loan, he was visited one day by his creditor with a demand for immediate payment. In vain the clergyman protested that he had not the money. Give him time, and he would pay all. No! Every penny must be paid at once, or the creditor would seize all Mr. Cossitt's household goods and have them sold, leaving his family without the neces-



HOLDERNESS SCHOOL, PLYMOUTH
The diocesan school for boys

saries of life. Then, as the hard-hearted creditor was riding off, Mr. Cossitt called to him from the door, "My friend, if you are determined to carry out this purpose, you will need your note. When you were here to get the last payment, which is endorsed upon it, you inadvertently left it on the table. I have kept it safely. Here it is, sir." It is pleasant to add that this exhibition of inflexible honesty touched the heart of the cruel creditor and shamed him so that he did after all give his debtor reasonable time.

But more trials were awaiting such men as Mr. Cossitt. When the storm of the American Revolution broke in 1775, what was an Episcopalian clergyman to do? He might think that the colonies had a just complaint against the English Government, and a right to rebel against it. But he at his ordination in England had taken two solemn oaths. He had sworn to use the Prayer Book without alteration, and there was the prayer for the King to be said in every service. Again, he had taken a particular oath of allegiance to the English King. Most of

our clergy felt bound in conscience to give their loyalty to the government of the mother country rather than to revolt against it. Then, naturally, there was much persecution once more. Mr. Cossitt was held a prisoner for a long time, and even had his life threatened by angry patriots of the new order. At Portsmouth, the church was closed, and no clergyman could be obtained. Reverend Nathan Byles wrote from Boston to the S. P. G., "If government should not be re-established",—he meant, of course, the government of the English King and Parliament,—"I am well convinced that no Episcopal Church will be tolerated in New England." Yet really, even in those dark days, the Church was growing stronger. While Mr. Cossitt was suffering persecution in Claremont, the families of his charge grew from twenty-seven to forty-three. In 1781 it was reported to the S. P. G. that "the Episcopal congregations of Massachusetts and New Hampshire have greatly increased, even where they have had no ministry." The Church had come to stay.



SAINT PAUL'S SCHOOL, CONCORD, FROM THE LAKE
Founded by Dr. George C. Shattuck of Boston in 1856

III. The Church in New Hampshire Becomes American and Tries to Be Episcopal (1781-1843)

The year 1781 was a great turning point in our Church history, because in that year it became quite plain that the American Revolution had succeeded and that the revolting Colonies were going to be separate and free from the Kingdom of Great Britain. It followed that what had been the Church of England in America must now be an independent American Episcopal Church. That point being settled, a certain prejudice against the Church as being English and therefore un-American began to subside. Then further, the clergy who had felt obliged to hold to the King's cause, as long as the issue of the Revolution was in doubt, were felt to have suffered for conscience sake, and that always wins a certain amount of pub-

lic favor. An S. P. G. Report of 1783 speaks of the American clergy "as increasing in esteem for their steady conduct in diligently attending to the duties of their calling and preaching the Gospel unmixed with the politics of the day." That last point has appeared over and over in our history. In times of political excitement our clergy (whatever their personal opinions) have ministered equally to both parties in the conflict, and steadily refused to preach particular political views as part of the Christian religion. From the end of the war, then, the Episcopal Church in New Hampshire grew in power as a missionary Church, drawing back to the old religion people who had been brought up in modern ones. Thus in Claremont thirty families from the Congregational Church came over to the Episcopal Church in 1790, and again, in 1793, Philander Chase, a student of Dartmouth College, who had got hold of a Prayer Book and had been deeply won by it, persuaded his relatives, and the ma-

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SAINT MARY'S SCHOOL FOR GIRLS,
CONCORD

This is the diocesan school for girls. Only the house in which the girls live is shown. There is also a school building and a gymnasium

jority of the population of his town (Cornish, N. H.), to accept the Episcopal way. This youth, only eighteen years old, had afterwards a remarkable history, coming to be the first Bishop of Ohio, and later of Illinois. He was one of New Hampshire's many good gifts to the Church at large. Cornish was our fourth parish, for a third had been organized in 1789 at Holderness, in the center of the state, by an ardent Churchman, Judge Livermore. Holderness knew no other church for twenty-five years.

But an Episcopal Church is a church watched over and led by a bishop, and our four congregations had no bishop and no organization. When the General Convention of 1789 put forth an American Prayer Book, there was no diocese of New Hampshire, and the parish at Claremont actually voted to accept the new book as if it were an independent church all by itself. So it was a step forward, when in August, 1802, three clergymen and six laymen met in Concord, as a conveniently cen-

tral place—there was no church there, not even a congregation till more than thirty years later—and organized the Church in New Hampshire into a diocese. But getting together and calling these four parishes a diocese did not after all make them much of a force. Just think of it! Hardly any of these Church people in New Hampshire had received God's gift of power in confirmation.

From 1810 to 1843 New Hampshire belonged to what was called "the Eastern Diocese", a union of all the New England States except Connecticut. Bishop Griswold, consecrated as bishop of this large field in 1811, was a saintly man, and wise, but he could not do much for New Hampshire in his thirty-one years of service. A turning point, however, had come and that year Bishop Griswold came on a visitation and confirmed ninety-three persons in Portsmouth. The next year he visited Holderness and confirmed fifty. These were not children, be it understood. They were mostly communicants of long standing, who had never had an opportunity before to receive the Holy Ghost by the laying on of hands. The number of communicants reported in 1810 was only 151. Twenty years later it had more than doubled, but stood at 394, as yet no more than a handful.

IV. The Church in New Hampshire Gets a Head, and Then Goes Ahead (1843-1918)

In 1843 the death of Bishop Griswold stirred men's hearts in the Eastern Diocese. Rhode Island elected a bishop of its own in April—Vermont had done so, with happy results, eleven years before—and New Hampshire, with but little over four hundred communicants, adopted the same bold course in October and elected the Reverend Carlton Chase of Bellows Falls, Vermont. He was consecrated in Oc-



BISHOP CHASE



BISHOP NILES



BISHOP PARKER

The first, the second and the present bishops of New Hampshire

tober, 1844. All that the diocese could offer him in the way of salary was \$400 a year, and for years he had to get his real support by serving as rector of Trinity Church, Claremont. Bishop Chase administered the diocese with wisdom and prudence, and left it stronger than he found it, with 1173 communicants, as against 416.

The most important thing that happened in the diocese in his time was the founding (in 1856) of Saint Paul's School. A good physician of Boston, Dr. George C. Shattuck, feeling deeply that education must be of the whole man, and must include true religion in order to be true education, gave his farm, two miles from the center of the city of Concord, to be the seat of a school for boys, resembling in its best features the great endowed schools of England. Dr. Shattuck's trustees had the happiness of finding for the first rector the Reverend Henry A. Coit, one of the great school-masters of history, and Saint Paul's School with its hundreds of alumni has come to be a power in the American Church. Though not a diocesan school it has been a source of great help to the diocese. Near the school stands the diocesan Orphans' Home, which was founded by Dr. Coit in 1866, when

there was not an institution for the care of destitute orphans in the whole state of New Hampshire. In that philanthropy our Church led the way.

The year 1870 saw the death of Bishop Chase and the election and consecration of the second bishop—W. W. Niles. Bishop Niles had been for some years professor of Latin in Trinity College, Hartford. As a teacher beloved by many pupils he was able to do much for the diocese in drawing men of gifts to the work of its ministry. He came to be surrounded by a really remarkable group of clerical helpers, and the brotherliness of the New Hampshire clergy and their devotion to their bishop were widely noted. One cannot describe Bishop Niles in a sentence, but it deserves to be recorded that his most marked characteristic was vividness, and particularly vividness of faith. To him "the invisible things were clearly seen". God and Heaven were as real to him as family and friends. Under his care the Church had larger growth than ever before. When he came, it was scarcely known in all the upper half of the state. When he died the North Country was dotted over with mission stations and summer churches. He lived as bishop more than forty-three

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years, but his active work was limited to about thirty-five, ending with the consecration of his coadjutor in 1906. In those thirty-five years the number of communicants had grown from 1,173 to 4,822, and that in a population which would stand still if it were not for the pouring in of foreigners. The chief memorial of the episcopate of Bishop Niles is found in the two diocesan schools, which are his creations—Holderness school for boys at Plymouth, and Saint Mary's School for Girls, in the city of Concord.

Bishop Parker was made coadjutor in 1906, and succeeded Bishop Niles in 1914. The diocesan growth has gone on well in these last twelve years with nearly 2,000 more communicants on our roll. It is an interesting fact about religious work in New Hampshire that the population on which our

Church can work is nearly stationary, and the Protestant Churches are nearly stationary. Congregationalists and Baptists were both more numerous seventy-five or eighty years ago than they have ever been since. Methodists increase but slowly. But the Episcopal Church in New Hampshire grows comparatively rapidly, although it has not had a hearing at all as yet in more than a small minority of the towns of the state. It has by no means overtaken its own opportunity. Very particularly, also, this is a diocese which entertains strangers. It receives thousands of visitors to its lakes and mountains every summer. It does much for them while they are here. It sends some of them to their homes in other parts of the country with a feeling for our Church by which the Church in other dioceses will profit, by and by.

CLASS WORK ON HOW THE CHURCH CAME TO NEW HAMPSHIRE

PREPARATION FOR THE LESSON

BESIDES the general Church histories by Tiffany, McConnell and Bishop Coleman, *Puritanism*, by the Reverend Dr. T. W. Coit, gives a vivid picture of religious conditions peculiar to early New England. Batchelder's *History of the Eastern Diocese* is valuable but rare.

THE FIRST FIVE MINUTES

Have the children look up on the map of England the county after which the new colony was named. Picture to them the courage it required to cross the ocean to an unknown land in the early part of the seventeenth century. Tell them something about the Puritans in England.

TEACHING THE LESSON

I. The Church of England Comes to New Hampshire and Is Invited to Go Away

1. Where and when were the first Church services held?
2. What can you tell about the Puritans?
3. Why was Mr. Jourdain imprisoned?
4. Why was Christmas not observed?

II. The Church of England Comes Again and Comes to Stay

1. What happened in Portsmouth in 1732?
2. Why was the first church called "Queen's Chapel"?
3. Give the history of the famous "Brattle" organ.
4. Which is the oldest Church building in New Hampshire?

III. The Church in New Hampshire Becomes American and Tries to Be Episcopal

1. Why is the year 1781 a notable one in our Church?
2. What celebrated man did New Hampshire give to the Church?
3. What was the "Eastern Diocese" and who was its bishop?

IV. The Church in New Hampshire Gets a Head and Then Goes Ahead

1. Who was the first bishop of New Hampshire?
2. What was the most important thing that happened in his episcopate?
3. Who was the second bishop and what schools did he found?
4. When did Bishop Niles die and by whom was he succeeded?

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE HOUSE OF HOPE

By Florence H. Shults

In November we read of the famine in Mexico and the opportunity which it was giving to make of our hospital at Nopala a real house of hope. Mrs. Shults, the nurse in charge, is a Philadelphia woman who has always kept in touch with the Church's mission work, either through the Church papers or by visits when travelling in foreign lands. Orphaned, widowed and childless, she thought of returning to Manila where she had been chief nurse of the Civil Government Hospital and where her marriage had taken place, but decided finally to go to Mexico City, where she undertook private practice. But the Church's work so appealed to her that she conferred with Bishop Aves and he asked her to go to Nopala. A few words from a letter to a friend depict her condition: "I have been around the world several times, but this is the loneliest place I was ever in. Is it not strange—a hospital without a doctor, only a nurse! It is a little difficult at times, but the only way is for me to keep on till some good, kind-hearted physician hears our call and comes to the work."

Cannot we undertake to see that some "good physician" reads this story?

LONG delayed Christmas treats have arrived. It was February third when two packages reached us that were intended for the Christmas festival, and I distributed their contents then. If everything sent me for Christmas and at other times has not been promptly acknowledged, will not the senders take this word as an acknowledgment? If they only knew how much there is to do! Even a house with trained servants needs supervision, but my help is just girls from the mountains. The clinic that is supposed to last an hour each day, often lasts from ten in the morning until two or three in the afternoon. The house patients all have to be attended to, poultices must be made, babies fed, backs rubbed—oh, so many things, and only one to do them!

I am so glad to have even a picture card for these poor people whose childhood is the most cheerless I have ever seen. They have no toys of any sort and the older people have no idea of

entertaining them. Directly in front of the chapel is an enclosed space I would so like to have for a children's playground. The children need it so much. Life to the poor of Mexico is just a colorless grind. Never elsewhere have I seen anything to compare with it. And now comes the awful suffering for food.

Today a poor woman came to me. Four months ago her husband was killed by a falling tree. Now the woman carries baskets of coal from the mines at Danu to the weighing station. She walks about eight miles to her work, and the same distance back each day, and earns ten cents gold a day. She has a child a year old and two older ones, and she cannot buy milk. I was so glad I could tell her the hospital would provide milk for the baby, and I put on it a little flannel gown in place of its dirty rags. Our friends do not know how much it means to have corn and milk and such things to give to these poor creatures.



STARTING HOME

This picture was taken just as little Marie's father and mother were leaving the hospital to take her back home. The little child is riding very comfortably in the chair strapped to her father's back. It is always a great satisfaction to be able to care for these sick children, but it is a greater to see them well enough to start home

A man works for the hospital, carries the water, feeds the burro and goat and sheep, does everything that comes to hand for two pesos and fifty cents (\$1.25) a week. He has a wife and three children. This man carries away bones and scraps from the hospital, and is grateful for every little scrap of cloth or bit of old clothing I can find for him. I saw one of his little ones running round in a jacket made of fifteen such pieces. I see many coats like Joseph's. A box of clothing is always welcome, but if any of you think the acknowledgment of help slow in coming, please remember that mails here are slow and uncertain and that there is only one pair of hands for the house, the sick people and the letter writing. But I love it with my whole heart.

I wish our friends could see the beautiful mountain that seems as though it were just outside my window, the old woman who lives half way up that mountain and feels that her offering to the Church must be her

own labor and year by year makes and sells candles and gives the money to the Church, and then the dear, funny, little children!

Just now we have in the House three babies we are bringing back from starve-land, beside the ones whose mothers come regularly for milk.

I must write of dear little Juanita, the child brought to the hospital partly paralyzed and nearly starved—she is three years old, but is no larger than a child a year old. When brought to us she could neither walk or talk. In one of the Christmas boxes I found a set of horse reins, and with the use of these she has learned to walk as well as anyone. I am so grateful to the sender of these. Little Marie, who was shot in the knee and whom we had in the American hospital in Mexico City for one month, the doctors operating on the leg twice, was taken home the day after Christmas by such a happy, grateful father and mother. We had her here with us two months after she came from hospital. The



JUANITA AND HER HORSE REINS

It is hard to realize the large part that little gifts of this sort play at a mission like this. As at home, so here it takes very little to help a child. It was most gratifying to see Juanita making marked progress day by day

father told me he was so grateful, but he had no money then to pay for Marie, but would I please to accept for a Christmas gift all he had to offer? What do you think it was? A sure enough "Baa, baa, black sheep". He had led it fifteen miles. We are very proud of our sheep.

To-day about noon a terrible wind started to blow, and these winds in the mountains are surely cold. I saw two little children trudging up the trail. When they reached here the larger one gave me a note from Mrs. Salinas. It said that these two children's father was dead and the mother very poor, and the children had gone to the house to ask for some clothing. Mrs. Salinas said she had given away everything of the kind that she had, but perhaps I had something for them. The poor little ones (a girl about eight and a boy about four) were shivering. Oh, I was so thankful that I could take them both in and feed them, and give them warm clothing. The clothing had come just a few days before in a missionary box.

A few months ago I wrote of the famine and of our suffering people, especially the mothers and babies. It is with a heart full of gratitude that I write to tell you what we have been able to do for them so far. We have spent about two hundred and seventy-six dollars for milk for the babies. We have given corn to those in destitute condition and we have been careful that this distribution shall not be abused. We have bought gauze, medicine, etc., for the hospital proper; and also material for clothing. The making up of this material has given employment to several very deserving women. I give very little money, as I think it much better to give the people work. We must keep in mind that this sad condition will last until the next harvest—seven or eight months away.

I must say a word about the joy of our Christmas Day. It was the happiest time that these children have ever known. Friends of the work sent money, clothing and toys. With some of the money I bought cheap, bright



AN EXCITING MOMENT

The excitement of seeing whether or not a garment is going to fit is one which we all enjoy. If the friends in many parts of the country who have contributed clothing could witness the pleasure their gifts have given, there never could be any doubt as to their value. Many a little child—to say nothing of the grown-ups—has gone home with the proud satisfaction of having new clothes

colored muslin, and we made three hundred bags. In each bag we had about a quarter of a pound of candy, a piece of sugar cane and an orange. The people walked for miles to come

to the festival which we celebrated the day before Christmas. By nine o'clock in the morning women and children were there that had come from twenty and thirty miles up in the mountains. In the patio of the hospital we had placed the Christmas tree. Our good archdeacon sacrificed Christmas in the city to come and help us. He worked hard putting up the Christmas tree and helping to trim it, etc. It would have been a revelation for you to have seen our guests. Some of them had two ragged pieces of clothing, some had one ragged piece of clothing, and truly, some had no clothing. Inside of a couple of hours my boxes of clothing that I had received were exhausted.

My heart is full of thanks for past kindnesses and with hope for the future. Will you not ask the dear Father of all to guide me and to make clear to others the way to help us with their prayers, their interest and their gifts?



A NOTABLE MISSIONARY MEETING

By Bertha Richards

TO those who know the spirit of one of the conferences of the Missionary Education Movement, a meeting at the Governor's Mansion in Raleigh, N. C., in January last was strangely full of it. And yet it was not strange, because the same elements were there that combine to make such a conference an experience never to be forgotten. The two hundred people and more who gathered that rainy afternoon represented the seven religious bodies having churches in Raleigh, and they were met to consider the missionary advance that is imperatively needed in this time of perplexity and distress. Not how "to hold our own", but how to marshal all our forces for a triumphant going ahead, was the object of the meeting.

The plan followed was a simple one. The first five-minute address was by a Presbyterian who described what it means to be a missionary church. She was followed by five other speakers who told of the work toward the realization of this, in which their missionary societies had had peculiar success. Then there were suggestions as to how the inspiration comes, and a plea for training at the M. E. M. Conference at Blue Ridge this summer. A Baptist told how they try to secure every woman in the congregation as a member of the missionary society by dividing the congregation into districts with a small committee in charge of each, and every woman in their membership sought out and given a place in some part of their varied missionary activity. Another reported that with group and general meetings, there were in all one hundred and fifty-six missionary meetings held in her parish in the course of the year. An address on "Getting a Grip on Our Members" described how the Methodists try to solve the difficult problem of making

the meetings interesting enough to insure attendance. Christ Church reported having doubled its offerings in the last year, and made a plea for more than twelve hours to be given to missions out of the 8,760 hours of the year. The subject of "Volunteers" had been assigned to representatives from the large girls' boarding schools in Raleigh, and a long list of workers now on the field from Peace Institute (Presbyterian) was explained as largely due to the devotion of one member of the faculty, herself kept from foreign service by ill health. A student volunteer from Meredith (Baptist) described in a most happy and simple fashion the influence of a life so consecrated, while from our own Saint Mary's School was reported much missionary activity and the special work of gathering money for the Armenians. A Roman Catholic followed, giving in some detail an account of the "personal service" of sisterhoods and lay orders.

"Inspiration" was said to come from missionary literature—and the list of missionary books in the public library was read; from study-classes—and the method was described; and from prayer as of supreme importance.

Helpful and stimulating as the suggestions were, however, the real value of the meeting was in the spirit. There was no effort for unity, because there was no consciousness of separation. Everybody represented the same enterprise. Underneath each address was the same joy of enthusiastic loyalty to the one Christ, willing obedience to the one command, earnest devotion of each heart to the one Lord. And perhaps what struck one most, in this year of tragic struggle and bitter difference, was the peace of this common service of the Lord, and the happiness with which each told of the privilege of sharing in it.

THE FEBRUARY CONFERENCE

AT the February conference six dioceses and one missionary district were represented: Connecticut, Long Island, Minnesota, Newark, New Jersey, New York and Asheville.

In her report, the general secretary spoke of the new leaflets soon to be published, describing briefly their nature and emphasizing their educational value. The whole subject is an important one and might well be discussed fully at a conference given entirely to this matter. Miss Lindley spoke also of two institutes in Oklahoma and Eastern Oklahoma and of the meetings of the synod of the Province of the Southwest, held in Oklahoma City. At this, Miss Lindley, Miss Withers and Mrs. Biller were present, and in addition to their addresses to the Woman's Auxiliary they were asked to address the synod itself, which received with the utmost cordiality the account of their work, and their plans for the future. It is gratifying to know that Mrs. Biller's visits in the South and Southwest have been most successful, assisting greatly the efforts of the local officers and strengthening all branches of Auxiliary work.

A change in the subjects of the next two conferences was announced. At the March meeting Miss Sturgis will present a report from the Committee on Co-operation, and in April a new plan for Auxiliary work will be discussed, the details of which will be announced later.

The educational secretary reported having received enthusiastic accounts of the institutes held in Denver and Omaha, and told of plans for other institutes to be held in April and May in the dioceses of Arkansas and Tennessee. Having been asked by Miss Lindley to edit the Woman's Auxiliary pages in *THE SPIRIT OF MISSIONS*, she

asked for contributions and suggestions from members of the Auxiliary and desired especially that those who have tried successfully new plans for Auxiliary work would write an account of them for *THE SPIRIT OF MISSIONS*.

Deaconess Goodwin spoke most interestingly of a conference which she had attended in Trinity Church, Boston, at which a group of Churchwomen from some of the Eastern colleges had met to discuss "Leadership", and told also of the plan for a weekend conference for students to be held at the New York Training School for Deaconesses from March first to third, the subject being *The New World and the New Need: The Church's Call to Service*. An interesting programme had been prepared and representatives from various colleges had been invited.

Mrs. Alexander, chairman of the committee for the new Saint Agnes's School, Kyoto, gave an interesting account of the recent work which had been accomplished towards completing the sum of \$70,000, which is the amount desired. A meeting of the committee was held in New York on January twenty-ninth, at which reports were received showing the results of the offerings made for Saint Agnes's during the last week of the Pilgrimage of Prayer. The Pilgrimage started at the same time as the fund for Saint Agnes's and it was hoped that they would end together, that a special thank offering from each woman who had taken part in the Pilgrimage would result in the completion of the amount. This hope of the committee was, however, not realized. With the exception of the dioceses of New York and Pennsylvania the returns were somewhat disappointing. There is now in the treasury the sum of \$51,103.60; there is due on pledges \$4,000, leaving a balance of about \$15,000 still to be

The Woman's Auxiliary

raised. At a meeting of the Woman's Auxiliary held at the time of the synod of the Province of Sewanee, it was voted that the branches in that province would be responsible for a proportionate part of the needed sum. It was felt that if other provinces would consent to this plan the situation might be met successfully, consequently the remaining \$15,000 has been apportioned to the several provinces in the hope that with their co-operation the sum still needed will soon be raised.

Miss Delafield was asked to give a report of a meeting of laymen and laywomen which had been called by Mr. Wood for the purpose of considering the great opportunities now before the Church and how provision could be made to meet them. As they develop, details of the plans which grew out of this meeting will be published.

A notice was then given of an appeal which had been received from Dr. Johnson of All Saints' Hospital, McAlester, in the missionary district of Eastern Oklahoma. The hospital is sadly in need of young women who will take the nurses' training, and he earnestly requests all members of the Woman's Auxiliary who can to place this opportunity for service before any who might take advantage of it.

The discussion of the special subject of the conference then followed, and the second report of the Committee on the Programme for the Triennial of 1918 was presented. Neither Mrs. Butler nor Miss Corey could be in New York, and Mrs. Phelps of New Jersey, a member of the committee, kindly consented to make the report. As it is the aim of the committee to gather data for sectional conferences which are to be held at the next Triennial, a set of questionnaires was prepared relating to the work of presidents, treasurers, secretaries, educational secretaries and United Offering custodians, both diocesan and parochial, and copies of these have been distributed by the members of the com-

mittee to the diocesan officers in their respective provinces.

Mrs. Phelps spoke in detail of the manner in which the questions were to be answered and then took up some of the most difficult, which were discussed as thoroughly as time would permit. The first had to do with methods of electing the diocesan president. Much interesting discussion followed as to the way in which this was accomplished in the dioceses represented. An informal vote was taken, and as a result the sense of the meeting seemed to be that the Woman's Auxiliary should elect their presidents instead of their being appointed by the bishop, as is done in some cases.

The question of rotation of officers was next considered and vigorously discussed, the opinions being somewhat as follows: Theory good, the practice sometimes questionable; in a large diocese it would be impossible for a president to come into close touch with the parochial officers unless her term were a long one; it is very necessary that the branches should know their president, and if the rotation should make this impossible, it would be most undesirable; also, an extremely good officer might be replaced by one less able, as in a diocese where there is rotation officers just as they are becoming well trained have to give place to others who are totally untrained; the example of the business world would be an argument against rotation as there the services of an efficient man or woman would not be exchanged for those of one who was untrained and untried; this difficulty might be met, however, by some of the former officers serving again in another capacity; on the other hand, rotation in office gradually develops in a diocese a body of well-trained Auxiliary workers, intelligent and keenly interested; they know by experience the nature of the work; fresh enthusiasm and new ideas come with entirely new officers. It was strongly felt, however,

The Woman's Auxiliary

that the length of term of officers was of the greatest importance and should be most carefully weighed whenever the question is considered. The whole matter of rotation is of the greatest moment and should not be decided hastily. The officers were urged to consider the question carefully, discussing it in their own branches so that as large a body of opinion as possible may be secured.

The informal vote at the close of the discussion showed a majority in favor of rotation in office.

The conference adjourned for noon-day prayers.

THE APRIL CONFERENCE

THE sixth and last of the Officers' Conferences will be held in the Board Room of the Church Missions House on Thursday, April the eighteenth. The Holy Communion will be celebrated in the chapel at ten and the conference follows. The subject will be "The War Work of the Woman's Auxiliary". On account of the importance of having sufficient time for the discussion, prayers will be held at one o'clock and it is possible that an adjourned meeting may be called for the afternoon.

A WORD TO THE AUXILIARY

WE often say that we wish we knew how to make our work better, our meetings more interesting or our study classes more spiritual. It is in answer to such desires that some new leaflets have been prepared. They are the results of someone's or some branch's effort to do better things in the Auxiliary, and are printed that others may follow their example.

A Devotional Exercise (W. A. 26) is a litany adapted especially for classes studying *The Bible and Missions*, but helpful in other meetings and for private use.

To answer the question of those who wonder "why missions are not postponed till the war is over", there are two leaflets: *War and Missions* (W. A. 24), by the dean of the New York Cathedral, and *Socks* (W. A. 27), by an officer of the Massachusetts branch of the Woman's Auxiliary. To gain the uninterested women of the parish branch, a set of leaflets (W. A. 25) written by an officer of the Atlanta branch is intended for use along new lines. There are five leaflets to be given out on five consecutive Sundays to the women of the parish as they leave the Sunday service. *When ordering these it will be necessary to state the number of parishes desiring them and the number of sets needed by each parish.*

For special help in training better parish officers the outlines referred to in the account of the New York "Officers' Institute" in the March SPIRIT OF MISSIONS will be ready April 15. They will come in sets of three, one for presidents, one for secretaries and one for treasurers, and can be had for five cents for the set. Those who read Mrs. Elliott's article in the March number will know what help may be gained from these pamphlets. Ask for W. A. 30, 31, 32.

Beside these Auxiliary leaflets we call your attention to three others: *St. Agnes's, Kyoto* (303), on Saint Agnes's School; *The New World and the New Need* (948), intended for student volunteer work but equally useful as a United Offering leaflet, and *A Soldier's Letter* (901), the plea of an English soldier for the Mission of the Church.

These should help us to make our work more "ideal". Does it sound too much like preaching to say *please try them?*

ANNOUNCEMENTS

ANNOUNCEMENTS CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, N. Y.

Church Missions House Staff—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces—II. Rev. John R. Harding, D.D., 550 West 157th Street, New York. III. Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. IV. Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. VI. Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. VII. Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

Alaska—Miss E. L. Jackson (in Eighth Province).

Brazil—Rev. W. M. M. Thomas.

China: Anking—Rev. Amos Goddard.

Hankow—Deaconess Edith Hart, Miss Helen Hendricks (address direct: 5854 Drexel Avenue, Chicago), Dr. Mary James, Miss Helen Littell (address direct: 147 Park Avenue, Yonkers, N. Y.), Rev. T. R. Ludlow.

Cuba—Rt. Rev. H. R. Hulse, D.D., Rev. William Watson.

Japan: Kyoto—Rev. J. J. Chapman, Rev. L. A. Peatross.

Tokyo—Deaconess E. G. Newbold.

Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. E. H. Goold, Raleigh, N. C.; Archdeacon Baskerville, Charleston, S. C.

CONCERNING MISSIONARIES

Anking—Dr. and Mrs. Harry B. Taylor and Miss M. R. Ogden sailed from China February 16 on regular furlough.

Hankow—Rev. Walter F. Hayward, Jr., on regular furlough, has arrived in Newark, N. J.

Deaconess Julia A. Clark, returning after furlough, reached the field on February 8.

Kyoto—Miss Catherine J. Tracy left the field on January 9 on sick leave.

The Philippines—Miss Ida F. Lusk, new appointee, arrived in the field on January 11.

On March 12 the Executive Committee appointed Mr. Clarence R. Wagner a candidate for Orders from the diocese of Bethlehem.

Rev. Gilbert R. Underhill, resigning from work in Sagada, reached New York the end of February.

Mrs. Sarah M. Peppers has been appointed to Bontoc under the U. O. W. A.

Porto Rico—Deaconess Macdonald and Deaconess Crane left the field on sick leave February 13.

Shanghai—Rev. John G. Magee returned to the U. S. from Switzerland on February 15 and is now in Pittsburgh.

Tokyo—Rev. C. S. Reifsnider, who arrived in New York on special mission January 30, sailed from San Francisco February 25 on S.S. "Tenyo Maru."

On March 12 the Executive Committee appointed Miss Marion S. Doane and Mrs. D. St. John as nurses in St. Luke's Hospital, Tokyo.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from November 1st, 1917, to March 1st, 1918.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to March 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to March 1st, 1918
PROVINCE I.			PROVINCE IV.		
Connecticut	\$66,751	\$6,020.48	Alabama	\$9,847	\$286.77
Maine	5,699	306.21	Atlanta	7,644	560.83
Massachusetts	101,370	22,011.79	East Carolina	5,270	1,512.28
New Hampshire	7,627	448.25	Florida	5,600	294.61
Rhode Island	28,535	3,332.10	Georgia	5,133	248.10
Vermont	6,307	610.73	Kentucky	9,647	1,263.72
W. Massachusetts	17,962	2,682.57	Lexington	3,186	269.00
	\$234,251	\$35,412.13	Louisiana	10,110	1,526.07
PROVINCE II.			Mississippi	6,236	1,019.50
Albany	\$35,444	\$1,998.16	North Carolina	9,247	1,377.92
Central New York	30,342	2,728.35	South Carolina	11,251	1,597.46
Long Island	74,544	2,837.43	Tennessee	10,332	479.75
Newark	54,165	8,480.71	Asheville	2,854	508.57
New Jersey	35,705	2,287.41	Southern Florida	3,526	148.76
New York	318,405	68,392.07		\$99,883	\$11,093.34
W. New York	35,123	2,995.16			
Porto Rico	205	52.25			
	\$583,933	\$89,771.54			
PROVINCE III.			PROVINCE V.		
Bethlehem	\$26,333	\$1,568.23	Chicago	\$66,076	\$7,568.74
Delaware	6,378	1,651.61	Fond du Lac	4,913	392.86
Easton	3,799	248.44	Indianapolis	5,576	305.50
Erie	8,554	698.98	Marquette	3,102	339.73
Harrisburg	12,789	912.34	Michigan	21,904	3,049.48
Maryland	41,637	5,225.21	Michigan City	3,566	173.73
Pennsylvania	169,817	29,034.29	Milwaukee	12,685	756.78
Pittsburgh	30,829	3,386.79	Ohio	29,960	2,852.77
Southern Virginia	24,947	2,523.95	Quincy	3,611	529.13
Virginia	19,282	5,186.47	Southern Ohio	20,038	1,500.24
Washington	30,884	2,922.54	Springfield	4,584	803.64
W. Virginia	8,320	1,303.20	W. Michigan	7,625	651.44
	\$383,569	\$54,662.05		\$183,640	\$18,924.04

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to March 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to March 1st, 1918
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$11,424	\$173.10	California	\$15,192	\$659.81
Duluth	4,361	1,112.91	Los Angeles	18,112	2,618.78
Iowa	10,472	205.17	Olympia	6,354	186.18
Minnesota	19,667	1,186.44	Oregon	4,567	111.64
Montana	6,612	671.50	Sacramento	2,907	120.06
Nebraska	5,022	265.06	Alaska	1,050	98.00
North Dakota	2,312	151.37	Arizona	2,012	333.45
South Dakota	4,086	183.52	Eastern Oregon	808	2.00
Western Colorado	743	1.00	Honolulu	2,097	.60
Western Nebraska	2,013	80.50	Idaho	2,578	57.68
Wyoming	3,526	2.50	Nevada	923	10.40
	\$70,238	\$4,033.07	San Joaquin	1,791	.....
			Spokane	3,100	226.15
			Philippines	466	50.00
			Utah	1,210	25.00
				\$63,167	\$4,499.75
PROVINCE VII.					
Arkansas	\$3,923	\$192.64	Anking .....	.....	\$7.00
Dallas	4,474	312.16	Brazil	\$292	.....
Kansas	5,372	251.35	Canal Zone	233	76.90
Missouri	17,015	1,350.30	Cuba	933	.....
Texas	9,577	1,829.32	Hankow .....	.....	5.37
Western Missouri	5,413	108.61	Kyoto .....	.....	.....
West Texas	2,853	337.50	Liberia .....	.....	.....
Eastern Oklahoma	1,750	211.40	Mexico	466	112.50
New Mexico	1,385	236.67	Shanghai	117	150.00
North Texas	972	102.00	Tokyo .....	.....	.....
Oklahoma	1,220	201.74	European Churches	583	77.08
Salina	1,020	38.86	Foreign Miscellaneous .....	.....	29.00
	\$54,974	\$5,172.55		\$2,624	\$457.85
			Miscellaneous .....	.....	\$1,334.68
			Total	\$1,676,279	\$225,361.00
			Received on account of 1917 .....	.....	7,230.00
			Total		\$232,591.00

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	4 MONTHS TO MARCH 1, 1917	4 MONTHS TO MARCH 1, 1918	INCREASE	DECREASE
1. From congregations	\$201,435.88	\$175,065.06		\$26,370.82
2. From individuals	21,891.12	23,060.77	\$1,169.65	
3. From Sunday-schools	3,955.16	2,334.04		1,621.12
4. From Woman's Auxiliary	31,438.14	32,131.13	692.99	
5. From interest	52,136.70	53,301.33	1,164.63	
6. Miscellaneous items	3,114.62	5,447.22	2,332.60	
Total	\$313,971.62	\$291,339.55		\$22,632.07
7. Woman's Auxiliary United Offering	34,000.00	32,000.00		2,000.00
Total	\$347,971.62	\$323,339.55		\$24,632.07

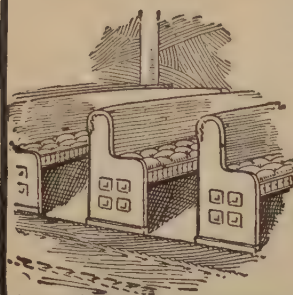
APPROPRIATIONS FOR THE YEAR

NOVEMBER 1ST, 1917, TO DECEMBER 31ST, 1918

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad (including estimated extra cost of exchange in China)	\$2,205,960.39
Deficiency in amount to pay appropriations last year	143,309.20
Total receipts to date applicable on appropriations	\$2,349,269.59
Amount needed before December 31st, 1918	323,339.55
	\$2,025,930.04

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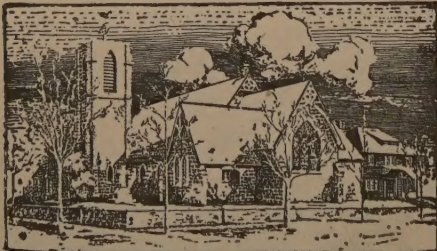
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